The Missionary Herald

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THE daily and weekly press have already carried the news of the American Board's centenary meeting over all the land, not to say over all the world. The special issue of the *Boston Transcript* containing full and orderly report of the sessions has been sent widely to the Board's constituency. No detailed account of the meeting is therefore called for in this issue of the *Missionary Herald*, even if space would permit. Yet some reflection of the joy and glory of the time is surely due; and not least to those toilers on the far-off fields, who turn the pages of this magazine month by month for news from the home side. A few pictures of the more striking scenes, a characterization of the larger features of the celebration, some editorial comment, and the usual addition of departmental reports will bring to our readers at least a suggestion of the good things that were enjoyed by those in attendance upon the meetings.

A Centennial Number

IT was a sobering question which Dr. R. Wardlaw Thompson put at the beginning of his address: will there be a second centennial? we cannot tell what changes will occur in the affairs of church or kingdom in the next hundred years. But there was inspiration in his following remark: we may be sure that before the year 2000 the Christian gospel will have been carried to all the world. The call of the hour is for this Board to gird itself for the task of its second century.

The Next Centennial

ONCE more the American Board has had the privilege of holding its annual meeting in association with the National Council and the other Congregational missionary societies; and again it has been a rich and delightful experience. The combination involved some difficulties and inconveniences which the Board perhaps felt least of all, since its sessions were not so reduced as in other cases, or sundered as were those of the National Council. Yet the Board like the rest suffered some loss both in attendance and steadiness of interest. Tremont Temple was more constantly packed at the meetings of the seventy-fifth anniversary in 1885 than at the one hundredth anniversary this year. The obligations of committee work and conferences constantly drew off many who would have been glad to have been in regular attendance. However, such interruption was inevitable, and it was worth a good deal thus to renew the sense of fellowship and of co-operation in the undertakings of a united Congregationalism. Taken altogether it was a huge assembly and a royal company, in which each participant might be proud and happy to be included.

Our Congregational Comradeship

THE task of arranging for this series of meetings was enormous. To set up and operate all the necessary machinery for their promotion was an undertaking bewildering to contemplate. A glance into Lorimer Hall at any hour of any one of the ten days was enough to suggest what time and thought and labor were required to provide for the convocation. The Committee of Thirty who had this responsibility, and particularly its executive committee of five indefatigable men — Chairman Frank Gaylord Cook, Vice-Chairman S. B. Carter, Secretary George A. Hall, Treasurer D. W. Waldron, and Registrar

A Debt that Cannot be Paid

George W. Mehaffey, the last four named looking after, respectively, the arrangements for meetings, for publicity and transportation, for finance, and for entertainment—deserve unstinted admiration and gratitude for what they accomplished.

The American Board has also to recognize its obligation to the friends in Andover and Bradford, headed by Dr. C. C. Carpenter and Rev. Everett S. Stackpole, for the skill and devotion with which the pilgrimage to those shrines was managed, as well as to its own business agent, Mr. John G. Hosmer, for the enterprise with which the difficult matter of transportation was handled.

A Jubilant Announcement

SECRETARY BARTON'S survey of the fields closed with an announcement so unexpected and overwhelming that the great audience hardly realized at the time its full and magnificent meaning. A quiet but courageous and unremitting approach to a few people of large means and of generous purpose had resulted in promised gifts of over $1,200,000 toward an endowment fund of at least $2,000,000 for the higher educational institutions of the Board. The last $100,000 was pledged by a telegram, received less than thirty-six hours before the announcement was made, from Dr. D. K. Pearsons, of Chicago. As these moneys come wholly from sources that will not interfere with the regular receipts of the Board or of sister missionary societies, they are surely to be welcomed with unrestrained joy and thanksgiving as auspices of yet greater things to be expected for the missionary cause in the new century.

A Gift from India and Japan to China

REV. AND MRS. ROBERT E. CHANDLER sailed from New York for the North China Mission September 29. Mr. Chandler was accorded a Fellowship by Yale Divinity School, and he and his wife will spend a portion of the next year in Germany, not reaching China until a year from this time. Mr. Chandler is the son of Rev. John S. Chandler, of the Madura Mission, and was born in Battalagundu, India. At

REV. ROBERT E. CHANDLER

the age of twelve years he came to this country, and was graduated from the Newton High School and in 1904 from Yale College. He taught for three years in Newport, R. I., and entered Yale Divinity School in 1907, where he received the highest honors in his class, graduating the present year.

Mrs. Chandler is the daughter of Dr.

MRS. ROBERT E. CHANDLER

J. D. Davis, of Japan, and was born in Kyoto, studying for some years with other missionary children in Japan, and

on coming to America studied in various higher schools. She was married to Mr. Chandler July 6 last, and for health as well as other reasons it was determined that their missionary life should be in a cooler climate than either India or Japan. Two well-known missionary families are thus happily united. Mr. Chandler's grandparents as well as his parents have labored long in India; two of his sisters, Miss Helen and Miss Gertrude, are now in the Madura Mission, and two of his father's sisters, Mrs. Edward S. Hume, formerly of the Marathi Mission, and Mrs. J. H. Wyckoff, of the Arcot Mission, are also well known. On Mrs. Chandler's side not only are her parents missionaries in Japan, but also a sister, Mrs. C. Burnell Olds, and a brother, a Young Men's Christian Association worker at Nagasaki; moreover another sister is the wife of Rev. F. B. Bridgman, of the Zulu Mission in South Africa. This is a remarkable record, which may well be noted in connection with the sailing of these two most promising missionaries.

CYRIL H. HAAS, M.D.

MRS. CYRIL H. HAAS AND CHILDREN

For Adana's New Hospital

DR. AND MRS. CYRIL H. HAAS are among the latest appointments to the medical service in connection with the American Board. Dr. Haas was born in Selinsgrove, Pa., and was graduated from Susquehanna College as A.B. in 1899, winning the highest honors of his class. He entered the medical school of the University of Michigan, and was graduated in 1904. He was for one year traveling secretary of the Student Volunteer Movement, and has been in active and successful medical practice for over five years. During his medical course he was constantly engaged in some form of missionary work as a student or teacher of Bible classes. He became a Student Volunteer in 1899, and has been an organist and leader of singing for many years. He is greatly pleased by his appointment as missionary in the new hospital at Adana, Central Turkey, where a wide field of service awaits him.

Mrs. Haas, whose maiden name was Ruth Dietz, was born at Lake Preston, S. Dak., her father being a doctor and dentist. In 1892 the family moved

to Ironville, Mich., and Miss Dietz began medical studies in connection with the University of Michigan, but subsequently changed to a literary course, and was graduated in 1904. She became a Student Volunteer in 1902. The ill health of Dr. Haas following their marriage engagement necessitated delay in their purpose to go to China. Upon their marriage in 1905 they went instead to the mountainous region in which Selinsgrove is located, and now find themselves free to carry out their long-cherished plan of missionary work. Mrs. Haas takes with her their two young children, Dr. Haas preceding them on the journey a few months for special language study in Paris, before taking the examinations required for medical practice in Turkey.

A Teacher for India

Miss Gertrude Harris was born in Scott County, Mo., and after studying in Clinton College, Kentucky, for a while entered and was graduated from the State Normal School of Missouri. She has since taught for several years and has studied in a business college and subsequently in the Bible Teachers' Training School in New York. She seems specially fitted for a teacher, and she

MISS GERTRUDE HARRIS

will find abundant work in the Marathi Mission if the plan of the Woman's Board of Missions is carried out for her to be connected with the Woman's Bible Training School at Ahmednagar.

A Teacher for Turkey

Miss Edith Cold was born in Cleveland, O., and was graduated from Hillsdale College in Michigan in 1906. She has since been an instructor in German and Latin in that college. Miss Cold has

MISS EDITH COLD

been engaged in Association work and is highly commended by the instructors and others who know of her work in Hillsdale College. Supported by the Woman's Board of Missions of the Interior she goes to be a teacher in the girls' school at Hadjin, Central Turkey.

For Terms of Service

Three others are now going out for terms of service which may end in life engagement. Miss Rachel E. Coan was born in Auburn, Me., and moved to Worcester, Mass., where her education was secured in the public schools, graduating from the classical high school. Later she took a course of study in a business college, and has been an assistant to Miss Emily C. Wheeler in her work for orphan relief for India and Armenia, and also a pastor's assistant. She is a distant connection of Rev. Titus Coan, of the Hawaiian Islands, and it is an interesting fact that her special interest in foreign missions was aroused by writing a

sketch of the life of this eminent missionary. She goes, supported by the Woman's Board of Missions of the Interior, to the Marathi Mission in the expectation of being engaged with Miss A. L. Millard in the school for the blind at Bombay.

The Woman's Board of Missions of the Interior is also maintaining Mrs. Alice S. Inman, who goes for a term of service as music instructor in Kobe College, Japan.

There has gone for a term of five years' service in the Philippine Mission Miss Mary R. Mathewson, who was born in Boston and trained in the best public schools of that city. She afterwards was graduated from the training school for nurses of the New England Hospital for Women and Children, and the Post-Graduate School of the Massachusetts Eye and Ear Infirmary, in which she did exceptionally good work. She has gladly accepted the call to go to the assistance of Dr. Sibley at Davao, thus affording much needed help at that station on Mindanao.

Unrest on the Board's Fields

THE more disturbed fields of the Board are not now in the Far East but in the Near East. The revolution in Portugal, with the expulsion of the religious orders, has not made quieter conditions in Spain, where the cause of religious liberty, and so of Protestant missions, is involved in the ferment of the hour. Yet it seems that the result of these uprisings must be to loosen the bonds of ecclesiastical tyranny in the Spanish empire as in Portuguese possessions.

Passing from western to eastern Europe, the situation in Albania is made critical by the apparent determination of the Turkish government to suppress the rising national spirit among the Albanians. So severe and ominous has been the action of Turkish officials toward every effort for the advancement of that race that the Ericksons have been forcibly expelled from Elbasan and have sought refuge at Monastir. Fears are entertained that those who have been friendly to the missionaries' efforts will be brought into peril.

A Current History Conference

THE department of history in Clark University at Worcester, under the direction of Prof. G. H. Blakeslee, is seeking to bring the college and the world of affairs closer together by providing for yearly conferences at which some portion of the world shall be discussed by those who know about it, for the edification of those who wish to know and to help in its advancement. The second of these conferences was held at the university, October 4–8, and was devoted to the concerns of the Near East. To this conference came officials, travelers, educators, and withal a good number of missionaries and missionary secretaries, including several more or less connected with the American Board. To them it was most heartening to find what approval and sympathy the others of this intelligent company showed toward missionary influence in the lands under discussion. As one of those present described the earlier sessions of the conference, they were like an annual meeting of the Board.

Another Novel Conference

TAKING advantage of the presence of an unusually large number of missionaries at the annual meeting, the officers of the Board arranged a two days' conference to follow it, at which might be talked over informally and frankly questions of policy and method as they arise in the experience of the workers both at home and on the field. The value and success of this conference were at once apparent. It proved just the opportunity that all had desired for comparison of ideas and experiences and for the unifying of plans.

THE CELEBRATION OF A CENTURY

Boston, October 11–14

THE centenary of the American Board has passed into history. Like other events long anticipated and planned for, it was soon over. But it will not be soon forgotten; the impress of its flying days was deep and strong; their influence is sure to be far-reaching. Comparison of annual meetings is of little value; each has its own significance and memorable incidents. Naturally this anniversary was particularly full of unusual features.

The pilgrimage to Andover and Bradford on Wednesday furnished a spectacle that no one who saw it will ever forget. Only a fraction of the throng pressing around the memorial stones could hear aught of the exercises, but every one could perceive the witness of the event and feel its mighty inspirations. By their very numbers these 1,500 pilgrims, who required a train of two sections for their transportation to Andover, and then every available trolley car and a supplementary train to carry them on to Bradford, and for whom at lunch time the hospitable people of the Bradford and Haverhill churches must needs dispense 5,000 sandwiches and huge, uncounted stores of doughnuts and fruit and steaming tanks of coffee, and who all that long day swarmed over those country towns with intense interest in every relic and reminder of the founders of the Board, these eager people were constant witnesses to one another of the wondrous growth of this missionary enterprise from the days of its origin, of the joy and power of its present fellowship, and of the abiding challenge of that faith which created the Board. The addresses of Drs. Hume and Mott, the participation of Rev. Messrs. Hall and Richards, descendants of those Andover students, and of Rev. Shepherd Knapp, representing one of the founders of the Board, together with the commission-

DR. JOHN R MOTT SPEAKING AT THE BRADFORD UNVEILING

ing of a new group of young missionaries to go forth to the same old task, were incidents that deepened the impressiveness of this day of retrospect.

The presentation of greetings and congratulations from sister societies on Thursday evening was another stirring spectacle. The exercises were very simple; there was no pomp or parade; but the grouping of forty-three representatives of even more missionary agencies, home and foreign, upon one platform under the commanding motto of the week, the brief but informing statement of what each guest represented both as to church communion and field of work, and the warm and fraternal message of Dr. Wardlaw Thompson, of the London Missionary Society, voicing the good will and high purposes of this missionary comradeship, made to seem concrete and immediate the promise of Christian unity in Christian service.

A new feature of this anniversary which scored instant success was the open parliament for missionaries in connection with the business meeting of Thursday afternoon. The workers home from the field caught at the chance to speak straight to the corporation by itself of their situations and needs, and the directness and cogency of their pleas were electrifying. Both speakers and hearers felt the tension of the hour, with its close range, direct opportunity, and undivided responsibility. This experiment is likely to become a fixture.

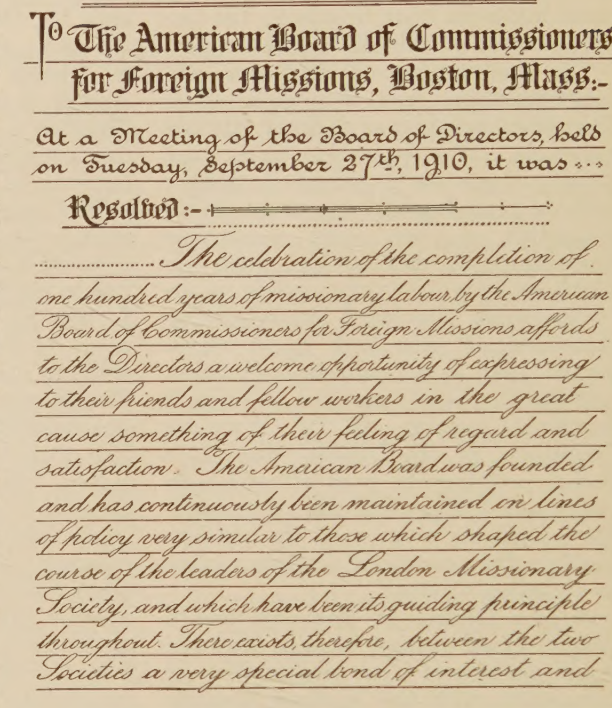
It was fitting that at this meeting the Board should hear from some of the peoples among whom it has been working these many years. The messages from the South India United Church, brought by Rev. D. S. Herrick, and from Ceylon, including in the former case a gift of £200 and in the latter one of 4,000 rupees (about $1,300), both sums, representing 21,000 days' work of a common laborer, being voluntarily and joyfully raised by the native Christians as tokens of gratitude to the Board, the greeting from the Kumi-ai churches of Japan through President Harada, the cabled greetings from Turkey, India, Japan, and Africa, and Dr. Scudder's interpretation of the gift of $25,000 from one family of friends of missionary descent in Hawaii, were concrete and moving testimonies to the sincerity of the Christian communities developed under the ministry of the American Board.

This year's exhibit of the Board's publications and illustrated lectures in connection with the annual meeting was so much more elaborate as to be in a class by itself. The Sunday school rooms of Park Street Church were devoted to such a showing of goods by the Congregational missionary societies. The Board's portion of space was occupied with booths and tables where the several departments arranged samples of their books and pamphlets or other wares, while around the wall were fifty enlarged and colored photographs of mission scenes, an "art gallery" for which a full explanatory catalogue was presented to each visitor. Between sessions and even during them a stream of interested visitors flowed through these rooms; in the same way the illustrated lectures by missionaries often attracted a company that filled Chipman Hall.

While the program of this year's meeting thus included a variety of special features, all the exercises gained in interest and effectiveness by the pervading sense of the epoch that was being celebrated. Every session and each moment of a session were used to the full; the program was cleared of formalities and "enrichments." There were no speeches of welcome or farewell; no long anthems by a choir; no secretarial addresses on general subjects; no perfunctory reports on reports. The customary annual reviews of departments were this year given a farther look, as the Foreign Secretary and the Treasurer linked their records of the past year with those of earlier years, while the Home Secretary closed his summary of the progress on the home field with some observations on human nature (printed elsewhere in this number) that are good for all years.

The missionaries were more than ever brought to the front. During the sessions twenty-six of them made five-minute speeches about their fields, while seven were given longer hearing either at Tremont Temple or in some of the parallel meetings. At the Woman's Meeting of Thursday afternoon the missionary women were heard, while at the closing session young men and women just leaving for their fields added their farewell words. This closing session, ever a memorable hour, seemed this year of unequaled power and vision, culminating in a service of devotion that summoned every heart to a new surrender to the service of Christ.

The more formal addresses of the meeting were notable for their strength, soberness, and grip. There was no extravagant eulogy of missions, no frantic appeal for their support, but a series of thoughtful and restrained utterances upon the high themes of missionary aim and achievement. Such addresses as those of Dr. Mott upon "Missions and Christian Unity" and of Dr. Jefferson upon "Missions and International Peace" spoke straight to the best thought and the noblest instincts of the great company that packed the Temple on Wednesday evening. And the deliverances of other eminent speakers of the occasion — Presidents King and Mackenzie and Drs. Speer and Barton — were of the same character. Impressions of his recent visit to mission fields were reflected in Dr. King's noble address. It was strong meat that was served on the Board's centennial table.



London Missionary Society.

To The American Board of Commissioners for Foreign Missions, Boston, Mass.:-

At a Meeting of the Board of Directors, held on Tuesday, September 27th, 1910, it was:-

Resolved:-

The celebration of the completion of one hundred years of missionary labour by the American Board of Commissioners for Foreign Missions affords to the Directors a welcome opportunity of expressing to their friends and fellow workers in the great cause something of their feeling of regard and satisfaction. The American Board was founded and has continuously been maintained on lines of policy very similar to those which shaped the course of the leaders of the London Missionary Society, and which have been its guiding principle throughout. There exists, therefore, between the two Societies a very special bond of interest and

A PAGE REDUCED FROM ONE OF THE GREETINGS

The beauty of the penmanship and the ornamentation of color cannot be reproduced

A review of the meeting, now that it is over, makes even clearer the impression that from beginning to end, as in the President's address upon "The Next Ten Years," the stress was put, not on the past, but on the future. The achievements of the first century of the Board's life, recognized with gratitude and praise, were yet felt to mark but the day of small things as compared with the vision that opens of an awakened church — of all communions and now of all lands — moving unitedly to establish the kingdom of God in the earth.

ABRAHAM GWABUYA, THE CONVERTED POLYGAMIST

By Rev. GEORGE A. WILDER, D.D., of Chikore, Rhodesia

GWABUYA was one of the most completely Zuluized Ndaus in the district. He had early been incorporated in Umzila's forces as a boy carrier, and under the cruel Gungunyana had taken part in many a relentless raid into the surrounding territories. The Zulu tongue he had learned well and he would easily pass for one of the real Shanganas, who left the country and rule of Tshaka to find a home for themselves to the north. Gwabuya had, moreover, succeeded very well from the Ndau point of view, for he had secured four wives, had a large family, and had made for himself a good name both among his own clansmen and the invading Zulu hordes.

Thus the missionary found him when the Chikore station was occupied. His free, straightforward manner was very marked, separating him from his fellow Ndaus. We earnestly wished that he might be converted, but did not have faith enough to pray especially for his conversion.

Years went by, when finally one of his young sons boldly came forward and made a profession. Even then we did nothing more than say, "What a fine thing if the old father would follow suit!" Gwabuya was always ready to talk about Christianity, and would readily enough admit that it was all true. Nevertheless I was taken completely by surprise when the Zulu helper told me, two years ago, that Gwabuya had declared openly that he wanted to give up heathenism and be a Christian.

Now Gwabuya considered himself a very honest and moral man, even though he had three wives still living with him and got drunk on every possible occasion. Curiously enough, it was the discovery, on his part, that his eldest son was having improper relations with his youngest wife that led to an awakening of his own conscience. On learning of this irregularity in his family relations, even this old sinner was terribly mortified and angered. As he himself put it: "I was so upset I did not know what to do. I just could not think of anything else but to determine to throw up the whole business of heathenism and cast my burden on the Lord. And so that is what I have done, and here I am, a poor sinner, asking the Lord to take me as I am."

Of course this step caused much disturbance in the family. One of his four wives had died; the youngest wife was ready to leave her husband, but to whom should she go? the oldest would have none of the missionaries' God and was highly incensed at her husband, especially as the second wife came out boldly as a professed Christian. Fortunately three other sons were all interested in the new religion and two had lately taken a stand. But Gwabuya was surrounded by many difficulties. What should he do with the wives? Which should he take for his one wife? As the other two practically deserted him, he naturally retained the second and converted one. Gwabuya in the meantime broke up his kraal and put up a square house with the assistance of his sons and others. All was well for a time, and Gwabuya attended the catechumens' class and slowly learned what is required.

Finally he presented himself for church membership. The examination brought out the fact that he still wished to collect the balances due on the marriage sale of his sisters, a claim he had inherited from his father. It seemed hard to the old fellow that he should have to give this money away, for

he was growing old and had the yearly government tax to pay for himself and his wives. But the church was persistent, and showed him that as his was the first case of a man coming out from polygamy he must be ready to make great sacrifices as an example for the other polygamists to follow. He did not decide what to do at that meeting, but finally conquered, and rose one day to tell the church that he had given up all his father's property. There was great rejoicing and he was again examined. This time he said that he had a right to the cattle which the men ought to pay who might take his wives, especially as the magistrate had told him that he would assist him to collect them. On being asked if he had obtained the missionary's sanction, which the magistrate said he must first secure, he replied, "No, but I think the missionary will see that I have a right to these cattle." It was all very hard.

When I thought of his ignorance I felt very sorry and almost as though I was imposing burdens too grievous to be borne; but there was the more important matter to remember, namely, the forming of a church in a heathen country. As this first converted polygamist should do, so would the rest act. The young evangelists appealed to the old fellow, saying: "Father, remember that already the heathen are looking to you, and when they tell us that they cannot become Christians because of their many wives we point to you and they hold their peace. Now don't let these few cattle stand in your way; clear the road so that all who follow may easily see where to go." I added a word, urging him to take the stand, and told him that I wanted to baptize him on the next communion Sunday and call him Abraham, after the patriarch who was called upon to give up more than any other man, to leave his ancestral home and his patrimony and to take his place as a pilgrim journeying to a far-off and better country. Several prayers were offered and we went to our homes.

Three days after Gwabuya appeared at my house and with beaming face said he had given up everything. We had a special prayer meeting the Sunday morning before communion, and do you think there was not rejoicing there? All with one accord praised the Lord. And it was a red-letter day at Chikore when Gwabuya, the polygamist, the prominent heathen, the first in the history of the mission to give up all a heathen can part with, was received into church fellowship on confession of faith in Jesus, and was baptized Abraham!

FLOODS IN JAPAN

"THE rain descended and the floods came." The Scripture phrase exactly describes the situation in a large section of Japan during the second week of August. For a year preceding the rainfall had been unusually small. July had brought some showers, though not the customary steady downfall. But on the 7th of August rain became general over the country, and quickly increased in amount and violence; on the 9th the fall was nine inches; between the 1st and 15th of the month the official report recorded fifty-one inches of rainfall. This deluge of water could only drown the land where it fell. Not for fifty years, if within the memory of any Japanese, has the like been known. Tiny mountain brooks became raging torrents, and swept down upon the plain to inundate villages, to carry away bridges, embankments, highways, and railways, and to lay waste wide stretches of country, which when the waters subsided were strewn with the *débris* of buildings mixed with rocks and trees brought down by the landslides from the hills.

Even the leading cities of the empire

THE FLOOD AT KARUIZAWA

The main street of the village, down which the torrent swept
The railroad station, where no trains arrived or departed for a week
After the waters passed; the Pedleys' wrecked house at extreme right

MRS. STANFORD AND MISS BATES ENTERING THEIR "BASHA"

were submerged, such as Yokohama, and more notably Tokyo, the capital. One quarter of the city of Tokyo was under water, with streets of houses demolished in part or in whole and a multitude of people left homeless and destitute. In that district alone it was judged that 200,000 suffered from the flood. Between Kobe and Hakodate, a distance of 700 miles, the railroads of the country were paralyzed.

If there was some exaggeration in the first reports of the damage wrought, the official estimates do not make the record less than appalling. The total area both of rice fields and uplands inundated is estimated at considerably over 1,000,000 acres, and the damage done to these lands and their crops is set at 53,000,000 yen, or $26,500,000.

For a time it seemed almost impossible to start the machinery of relief, lines of transportation and even communication were so broken. However, the energy and masterfulness of the Japanese were at once manifest, as in spite of such obstacles they set themselves to the task of restoration. Those who had escaped damage to their homes and possessions formed themselves into a relief corps. Police were tireless in their activities and the government sent soldiers and sailors to aid in the work of rescue and repair.

The *Missionary Herald* is favored with pictures of one of these floods, together with an account of some of its exciting scenes, from Rev. A. W. Stanford, who was an eyewitness of it at Karuizawa, ninety miles from Tokyo. This village among the mountains is a favorite summer resort both for foreigners and for Japanese. Several of the American Board missionaries, as well as representatives of other foreign missionary societies, have cottages there, and go up annually for rest, language study, and the conferences that are held during the hot season. At least a dozen American Board families were there this summer.

Mr. and Mrs. Stanford and Miss Bates made their way to Karuizawa this year by the Nakasendo route, which not only gave them some fine mountain scenery, but also took them through a country removed from the ordinary lines of travel and where the ancient conditions and manners of life yet abide. They found almost no traces of Christian work or influence along the way; French Catholics were reported in one or two centers, as at Fukishima. When Karuizawa was reached it was wet and windy. At first the spectacle of the storm was exhilarating; soon conditions became more serious; at length on the final day of the rains there came warnings for people to flee from their houses to safer localities. As the evening wore on the rain and the gale increased in fury. At two o'clock on the morning of the 11th the expected happened; the flood from

A WAYSIDE HOTEL

the river above fell upon the plain. Through the main street of the village it soon plowed a deep bed along which were carried houses swept from their slender foundations, while the frightened occupants waded or paddled to places of safety. Several missionary homes were damaged; a few were either carried away or partly undermined.

The demolishing of the railways cut off communication with the village.

THE WRECKING OF THE RAILWAY

Scene near one of the twenty-six tunnels on the Usui Pass line

Mails were delayed for a week and the community was shut in to do the best it could for itself, missionaries joining with the Japanese in relief work and the raising of funds for the sufferers both in Karuizawa and outside. These floods thus opened one more opportunity for the missionaries to show the reality of their interest in the Japanese and their purpose to share their life. The call of the times emphasized this year in the conferences at Karuizawa, as in all missionary gatherings in Japan, has been for the increase of village work and the reaching of the millions who have not yet been touched by the gospel. The need and the opportunity of a stronger effort thoroughly to Christianize Japan may receive reenforcement from the experiences of this time of flood.

A thoughtful article in a Tokyo paper, to which a correspondent in the *Japan Weekly Mail* calls attention, declares the great lesson to be learned from the floods is the really backward condition of the empire in spite of all her boast and even accomplishment of progress. That Japan should still be so illy protected against such a flood is accounted a poor showing as to the material foundations of its civilization. "We have imitated foreign countries in various ways," says this writer, "but we lack thoroughness and solidity in what we do. Mentally we are wanting in decision and purpose. We are fond of espousing new causes, of introducing new systems, of applying new theories, so much so that foreigners speak of Japan as a land of 'isms.' If our material and immaterial civilization today can be described in a few words, then instability and artificiality are the terms we feel bound to apply to them. It is the more remote causes of the recent calamity that demand our attention. Till we deal with these in a satisfactory manner, repeated disasters of the kind we have recently encountered cannot be avoided."

It would seem that, in the judgment of this writer, the Scripture quotation which begins this article could be pertinently continued to set forth the deeper condition of Japan as this flood reveals it, in that picture of the house upon which the waters smote till it fell because it had been too carelessly built upon the sand. Yet in any estimate of the real character and capacity of New Japan drawn from this event account must be taken of the promptness, earnestness, and ability with which both government and people set themselves to the work of recovery from the calamity into which they were plunged. There is

good hope that in spiritual as in material affairs the Japanese will be ready to take the lessons of experience and to correct the mistakes into which their ardor and ambition may bring them. In appropriating Christianity, also, they may be trusted to work out their own salvation.

SOME OBSERVATIONS ON HUMAN NATURE

By Secretary CORNELIUS H. PATTON

These "Observations," which closed the report on the Home Department as presented at the recent Annual Meeting, have a pertinence and bearing quite beyond the mere year's review. With Secretary Patton's consent they are here printed by themselves as an article, which we commend to the careful reading of all our subscribers. — The Editor.

MISSIONS should be a matter of primary concern with every Christian. As a matter of fact they are not. On the contrary, with the majority of Christians missions are about the last interest they take up. The history of our Board, as well as the history of the whole missionary movement, forces us to this humiliating conclusion. All the grand results of the past hundred years, which we celebrate at this meeting, have been produced by about one-tenth of the people in our churches. We may well use our Lord's question in this connection and ask: "Were there not ten saved? Where are the nine?" It is the part of wisdom for us squarely to face this situation, if we are to advance materially the work of the Board in coming years. Nothing is gained by shutting our eyes to the facts, and imagining there is a basis of appeal in the generality of church members which does not exist. Most of our members must be reconverted before they can be interested in foreign missions. Their first conversion seems to have been an individual or, at best, a local thing. There must be a far-reaching character transformation in the church before our appeal can have a fair chance. The most needed work, then, is the inculcation of essential Christianity. Evidently this is the work of our pastors and teachers, rather than of Board Secretaries, yet in all our work and plans as a Board we should have pre-eminently in mind both the limitations and the opportunities afforded by such a situation. This fact of a non-missionary membership constitutes the greatest possible indictment of the church. It is the denial of that which is fundamental to the conception of the church and essential to her life. A missionary board like our own renders a service of incalculable benefit when it keeps the church true to its missionary ideal and purpose. Its work is to save the church at home as truly as to save the world abroad.

The special purport of all this is that the work of the Board among the home churches is essentially a spiritual work, as truly spiritual as the work of the missionaries abroad. It is far more than the raising of money or even the securing of recruits. We urge that this fact be recognized more fully among our churches than in the past. We call upon our pastors to deal with missions as essential to Christian character, and to develop with great care the motive of missions among their people. As to the representatives of the Board, the greatest care should be taken lest in the midst of many plans and schemes the genuinely spiritual nature of the task be obscured. To accomplish this calls not so much for reference to the fact in public address as for the determination that our plans shall be begun, continued, and ended in the conscious leadership of Christ. We plead, not for the postponement of means until the character of the church is changed — that would be futile indeed — but for such a spiritual emphasis in the devising and use of means as

will insure their being true instruments of the Spirit, measures which God can own and bless.

The process of improvement in the matter of interest in foreign missions is a slow one. Most processes of human betterment are. We easily suspect the reality and permanence of a change affecting a large social group if it is cataclysmic in character. Evolution is the law of both individual and social progress. Let us clearly recognize this fact and build upon it. We must take a long look ahead and make much of educational processes. The stress of finances in a given year should not occupy us to the exclusion of far-reaching plans. If we do our duty to the rising generation by thoroughgoing and effective educational measures, no such disgraceful situation as that indicated above will exist. The need is for a far-reaching, educational propaganda, pursued unremittingly and resolutely, with the clear recognition of the fact that we must wait for the results. Willingness to wait is part of every educational program. There can be no more suitable occasion than the present, when the Board is celebrating its centenary, for us to turn our faces toward the far future and to determine that, God directing us, the reproach now resting upon the church shall be removed so far as the next generation is concerned.

In the carrying out of this purpose we rejoice in the co-operation of the Young People's Missionary Movement, with their specialized leadership, their mission study classes, their plans for introducing missions into the Sunday schools, and their inspiring summer assemblies. Dealing with the problem in an interdenominational way, under the direction of the Boards, they have become both a clearing house and an agency of immense value.

The Laymen's Missionary Movement has taught us that the indifference of the present generation can be changed more rapidly than we have supposed. The lay leaders also have dealt with their problem in an interdenominational way, and by massing their forces upon a given locality and by combining the spiritual motive with businesslike methods have changed the missionary atmosphere in many churches. Obtaining their greatest success in sections where missions have received little attention hitherto, they have demonstrated that everywhere men's minds can be changed more easily than appeared possible. Yet here, too, we must not expect the unreasonable. As the movement develops it is increasingly apparent that rapid, general campaigns are not sufficient, and that a more intensive work must be undertaken if the situation is to be radically changed. In other words, the slower educational process must be the main reliance. Inspiration and education must go hand in hand. The new plans of the Laymen's Missionary Movement are based upon this principle and give large promise of success. As wonderful as has been the history of this rapidly developing movement, it would be unjust to expect them at one stroke to transform a situation which is as old as Christianity and which reaches down into fundamental defects of the church. Let us rejoice in what has been done and expect larger things in the future, but in all our plans and expectations let us seek a steady progress upward rather than a sudden transformation.

Do we need any more evidence to show that men are more interested in the concrete than in the abstract, that interest tends to localize itself, and that an ideal, when associated with or hidden behind an attractive proposition, stands a much better chance than one left in the air? If any new evidence along this line is needed, it is not being sought in the Rooms of the American Board. The investigation and experience of the past five years point clearly to the advantage of making the foreign missionary appeal definite and concrete. The demand of the time is for a real connection between the donors and the work. Lord Alfred Russell Wallace remarks in one of his books that the ordinary man is

incapable of taking in the thought of a million objects — the number is so vast; that to talk millions to such a man is to make less of an impression than to use a smaller figure. He says few can realize in terms of responsibility what it means to own a million dollars; and that even our wisest statesmen are not educated up to the realization of what it means to expend ten million dollars on a single battleship. If this is so, can we wonder that the average man in the pews does not become excited over the needs of hundreds of millions of human beings on the other side of the globe whom he never has seen and never will see? As for us, we have ceased to expect the impossible or to attempt to finance the Board on the basis of a millennium already achieved. If a man prefers to be interested in a certain missionary or group of missionaries, or in a certain section of the work, rather than to distribute his interest equally over all the Board is doing, we stand ready to meet him on that ground. We do more than that; we go out and seek men and churches who will form such connections, believing that when once they are brought into the glorious fellowship of this work it will be a comparatively easy matter to develop their interest. We follow the line of least resistance.

Having reached this conclusion from the study of human nature, we are not surprised to find that the interests of the Board lie in the same direction. The more individuals we can find who will support sections of our work the more stable becomes our income. It should be possible eventually to have our entire salary account and the appropriations for our general work subscribed in advance. The Apportionment Plan of benevolence takes up this principle as applied to churches, and by suggesting definite sums to be raised enables us to assign workers or shares in stations with easy grace. The Apportionment Plan and the Station Plan make excellent partners. They offer much hope for the future.

Missionary people, by the nature of the case, are idealists. They should be on their guard lest they become unpractical idealists, arguing about missionary measures from their own mental states and nobility of character, rather than from a comprehensive view of human nature. It is easy for us to demand a quality and degree of interest in others which it is not reasonable to expect when we take into consideration their antecedents and education. The problem of the Board, on the home side, is to understand the mental and spiritual attitudes of a large mass of people — the great Congregational constituency, centering in a church membership now numbering over 700,000, scattered in all parts of the country, of many types, and of divergent local interests. In adapting our measures to this complicated constituency, our standpoint should not be the ideas and preferences of the few who are already deeply interested in the work, but of the great mass who care for none of these things. Our problem is not the one-tenth who give to the Board, but the nine-tenths who do not give. Too often we have studied the problem as though all Congregationalists were New Englanders, born and brought up in the atmosphere of foreign missions. Alas! we cannot even count upon New Englanders in these days of changing populations and races. There is a new New England as truly as there is a New West. In each generation the work must be done over again in the light of human nature as it then exists, not as we would like to suppose it to be. In planning for advance let us keep true to every high ideal, but let us have our feet on the ground. Let us strive to know the people of our churches in their own world of thought and interest, and so adapt our missions to actual rather than to imaginary conditions.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE RECEIPTS FOR SEPTEMBER

IT will be seen from the tables below that we have made a change in our method of reporting receipts. We have placed by themselves the receipts which are applicable to our regular appropriations, and have put in a separate table such receipts as are practically disposed of before they reach our treasury. Then we have added a third table showing in detail the working of the Twentieth Century Fund as to legacies, the adjustment being made from month to month. By this means the constituents of the Board can see at a glance how the legacy account stands, without waiting for the thirding process at the end of the year. We expect also to state month by month the receipts from matured conditional gifts. Under this arrangement our financial statements will reveal the actual condition of the treasury more clearly than was possible under the old method.

THE FINANCIAL STATEMENT FOR SEPTEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1909	$7,884.80	$6,881.17	$525.39	$90,516.83		$1,260.00	$107,068.19
1910	11,743.99	4,675.10	572.76	91,759.70		1,523.00	110,274.55
Gain	$3,859.19		$47.37	$1,242.87		$263.00	$3,206.36
Loss		$2,206.07					

RECEIPTS AVAILABLE FOR OTHER THAN REGULAR APPROPRIATIONS

	From Woman's Boards	For Special Objects	Miscellaneous	Totals
1909	$2,569.90	$4,440.56		$7,010.46
1910	10,947.41	13,699.05	$1,535.39	26,181.85
Gain	$8,377.51	$9,258.49	$1,535.39	$19,171.39
Loss				

RECEIPTS FROM LEGACIES

under Twentieth Century Fund Distribution Plan; viz., one-third of Fund and Legacies available each year, also comparison of gain or loss over previous year

	Actual	Available	Gain	Loss
1909–1910 Twentieth Century Fund	$273,130.76	$91,043.58	$664.82	
September Legacies	2,148.36	716.12	578.05	
	$275,279.12	$91,759.70	$1,242.87	

THE PROSPECTS FOR THE YEAR

Leading business men throughout the country have been asked for their opinion concerning the financial prospects of the coming year. They agree, almost without exception, in the opinion that we are passing into a year of prosperity and expansion in which our benevolences will hold their own, if they do not increase. One must be a pessimist indeed who does not feel that the Apportionment Plan is a most hopeful element in the situation. It is the best plan that has yet been instituted, and for obtaining stability and gradual increase in the benevolences of the churches it is not too much to hope that the coming year will show more conclusively the effects of its workings. The increase noted in the reports of last year was for the most part the result of special appeals based upon the centennial celebration; the friends of the Board responded most generously and nobly to the message.

This coming year we must look to an increase of the feeling of responsibility throughout the denomination. It is almost inconceivable that a denomination that has taken such a strong stand for centralization and efficiency in the meetings of its National Council can fail to meet its benevolent obligations with vigor and conviction. The Brotherhood will remain a tremendous force for the development of the interest and co-operation of laymen if it continues its efforts in behalf of the benevolent societies. The Laymen's Movement also will be a most active factor in developing popular interest. Above all, we believe the devoted and self-sacrificing spirit of the friends of the Board will lead them this coming year, as before, to share in its burdens and privileges. Never have we had a better spirit at the annual meeting, and never has the interest of friends been expressed in more concrete and definite terms. Let us add our prayers to the hopes that have been expressed above to bring in a year of gradual and persistent growth.

WANTED — MISSIONARY CURIOS

An over-seas observer expresses surprise that the American Board has fewer available curios than any fourth-rate board on the other side. In preparation for the "World in Boston" the effort is being made to bring together an exhibit of articles illustrating native life in all of our fields. The usual type of curio, manufactured to sell to tourists, is not desired, but genuine native articles and objects that have been used in religious worship, such as idols discarded by converts, charms used in the practice of magic or sorcery among primitive peoples, costumes, implements, weapons, and ornaments.

The most valued single object on view at the centennial meeting has been the original model of the *Morning Star*, made by an expert German glass maker when Hiram Bingham, Jr., took command of the vessel in 1856. This was presented by the heirs of Asaph Willard, an earnest friend of the Board. Many who saw it said, "My first missionary interest was in that boat, and my pennies helped to float her." It may be that friends throughout the country have objects of value that would increase interest in such a collection. If so, correspondence is invited with any of the officers.

SILVER BAY ON WHEELS

Since comparatively few can attend the summer conferences, the Young People's Missionary Movement proposes to try the experiment of conducting institutes on conference lines in a group of cities covering a state, and thus systematically reaching the representative young people of that commonwealth. The beginning is made in Connecticut, where between October 20 and December 3 at least eleven institutes are to be held. There are great possibilities in this plan, and we commend it to the attention and support of pastors, Sunday school superintendents, and all other leaders among the young people of Connecticut.

FOREIGN DEPARTMENT

FIELD NOTES

Welcome Guests at Prague

(Austrian Field)

When Americans think of visiting mission fields their minds turn toward the far-off lands, but some of the Board's missions are near main roads of European travel and deserve remembrance of Congregational tourists. Rev. A. W. Clark expresses the pleasure of the missionaries at Prague in entertaining in August last two distinguished guests, Dr. A. J. Lyman, of Brooklyn, a friend and classmate of Dr. Clark, and Dr. Booker T. Washington, of Tuskegee, who told the audience of eight hundred whom he addressed that he was educated by the Congregationalists and that he was delighted to see a Congregational mission.

A Tribute that Counts

(Madura Field)

Not all the memorial tablets to missionaries are erected in this country. In August last in Tirumangalam, South India, such a tablet was unveiled in memory of Mrs. Harriet Cook Hazen. Moreover it was erected by the people of the land, without suggestion and with but little aid from missionary friends, Hindus joining with Christians in providing the tablet and prominent officials and other well-to-do Hindus participating in the exercises at the unveiling, a touching evidence of Mrs. Hazen's influence over all classes. The inscription on the tablet reads: "She gave twenty-five years of efficient, loving service in India to her Saviour. She, being dead, yet speaks to us by her rare devotion, by her faith, by her ardent love for the people of India." Besides the tablet a scholarship of 1,220 rupees has been endowed in Pasumalai in Mrs. Hazen's name, all the mission agents of Tirumangalam giving toward it one-half of a month's salary. The interest from this fund is to be used to aid some worthy Tirumangalam boy who is studying for the ministry.

Dr. Stover's Return to Bailundu

(West African Field)

As previously announced, Portugal's consent for Dr. Stover to return to Angola was followed some time after his arrival there by permission to relocate at Bailundu. His journey from Ochileso, where the news reached him, to his old home was virtually a tour of inspection. The three important outstations between the two places were visited for three days each, and the members of the several churches, about thirty in all, gathered at Epanda to celebrate the communion. It was a joyful sight to the returning missionary to see what progress had been made during his absence. At Epanda, where Christian effort from the beginning has been in the hands of the natives and at their own charges, the Sunday morning preaching service was found to attract a congregation of from 300 to 600.

A Zulu School of Methods

(South African Field)

The conference for Zulu teachers held at Adams (Amanzimtoti) last summer exceeded all expectations in its size and power. In attendance were 126 native teachers, fifty-three of them visitors from other societies. Four solid days were required to carry out the long program of lectures, discussions, and experimental work, covering the whole field of the teachers' task in the schools. Among the inspirations of the time were the flags, the Union Jack and the Stars

and Stripes, flying from the schoolhouses and mission buildings, and the joyous and stirring hymn singing by the company of educated Zulus. Instruction was given on how to teach the three R's and the more advanced subjects, and on matters of temperance, hygiene, and kindred topics. By express request of the government, its teachers and inspectors joined in the conference, the chief inspector staying for the whole period and the assistants for a part of the time. The address of Mr. Plant, retiring government inspector, expressing his appreciation of the mission work and his regard for the Zulus, repaid Mr. Cowles for all it had cost to arrange and maintain the conference.

Following the close of this teachers' conference, the opening of the day schools showed an unprecedented rush of scholars; 236 children were soon enrolled in the day school at Adams, the largest number on record. Buildings were soon overtaxed and teachers overburdened. Some schools were compelled to turn away children, fifty being sent back from Umtwalume alone.

Pastor Bulose of the Adams church, preaching the Sunday morning following from the text, "Arise, shine, for thy light is come," dwelt upon the wonderful awakening which has at last come to "our people." Mrs. Cowles, who emerges from the hospitalities of the time to send this report, adds: "Education is booming among the Zulus at last. We shall see a wonderful advance in the next few years, I believe."

The Imfume School Eleven: "The Elephants"

The Imfume Second Eleven: "The Swallows"

FOOTBALL IN ZULULAND

One Missionary's Summer

(*Japan Field*)

Rev. C. A. Clark, of Miyazaki, writes to the Japan *Mission News* of his experience last summer when he remained at his station through the hot season and had many pleasant surprises, not least among which were some unusually good opportunities for evangelistic work in the city and region.

In particular he speaks of out-of-door "lantern meetings," of which he held a dozen or so in various places in and around Miyazaki, in parks, by the roadside, and in front of convenient buildings. Hundreds attended every meeting, two-thirds of them adults. The attention was perfect, though out of doors and in the darkness; moreover most of the listeners were standing nearly two hours just to hear about the life and teaching of Christ. The whole story was gone over in two lectures and it held the crowds wonderfully, the account of the last week of Jesus' life proving always the most interesting. The old, old story, the missionary concludes, in its naked simplicity does interest people. In places like Miyazaki and Miyakonojo announcements were distributed at the houses in the section where the meeting was to be held; often the way was opened for some following up of these notices. All in all it was a profitable and enjoyable summer.

LETTERS FROM THE MISSIONS

MISSION TO SPAIN

THE NEW LOCATION

The separation which has gradually transpired between the International Institute for Girls in Spain, since its incorporation in 1892, and the girls' school which was Mrs. Gulick's earliest and life-long venture for the education of Spanish womanhood, and which the American Board through the agency of the Woman's Board of Missions has maintained and enlarged during the years since, is now made complete by the transfer of the latter school to the city of Barcelona, where new quarters have been secured.

A letter from Miss Mary L. Page, received September 21, speaks of the attractiveness of the location, in the pleasantest part of the city, on a hill where the air is good and the views picturesque. The outlook for work, too, is inviting and the welcome cordial and encouraging: —

"Barcelona, according to the latest estimates, has 900,000 inhabitants; Madrid, 500,000. Although not the capital of the country, Barcelona is the capital of the most important province, Catalonia. This province is modern and so progressive that at times it has wished to be set off from the rest of the country as an independent state; just now there seems to be little danger of that, since the central government has become liberal. The man of most influence, who virtually rules the city today, is a Republican socialist, a representative to Cortes. Barcelona has two strong elements, clericals and socialists; the clericals are more fanatical than in many places, but the liberal element predominates. After the royal order was passed giving permission to recognize Protestant chapels, a liberal paper, under the heading, 'Liberty of Conscience,' called attention to the inscription just placed over a chapel here in Barcelona: 'Capilla Evangelica. Services on Sunday at eleven in the morning and five in the afternoon,' and said: 'This simple inscription apparently does not mean much, but considered in itself it has an immense significance; it may be said to be the dividing point between two Spains, the fanatical, Catholic Spain of past centuries and the liberal, progressive Spain of the centuries to come. Now it remains to repair, in Spain, the evil done by the Catholic orders during their absolute rule of five centuries, whose only mission has been to brutalize the people, devour millions of state property, and hand over the nation a slave to a foreign Power.'

"Such a plain-spoken article could not have appeared under the last conservative government; it would have been cut out by the censors and a fine imposed.

Character of the People

"The Catalans are the hard-headed, commercial part of the country; they prefer to send merchant ships to New York, rather than to play the guitar and improvise love songs under the balconies of señoritas. They are fond of education and are already taking notice of the new foreign school in their city; applications have come in even during the summer. These Spaniards are eager to study English, and anything modern attracts them. They suppose we are English, but 'Norte Americanos' please them even more; it even helps them over the fact that we are Protestants. 'Well, I suppose you were born so,' one mother said, tolerantly, 'and your service is so simple that I think it can't hurt my daughter; she is only ten, and won't think much about it.'

"There is plenty to do here among these people, and there are no missionaries except some English who have day schools for little boys and girls. The strike that threatened to become general a few days ago did not gain much headway here; it seems now to be arranged; affairs have been normal yesterday and today; we hope the work on our house will be finished in time for the beginning of the school year the first of October."

EUROPEAN TURKEY MISSION

A COLLEGE CELEBRATION

The centenary year of the American Board is also the jubilee year of the Collegiate and Theological Institute at Samokov, Bulgaria. Moreover, it was in 1910 that for the first time a class was graduated under the enlarged seven-year program that puts the Institute on a level with the national Gymnasia.

A recent letter from Rev. Robert Thomson describes the celebration of the twofold event:—

"Mr. Ostrander very rightly felt that a special effort ought to be made to celebrate the occasion, and all the more that the graduating class of seven members was an exceptionally strong and satisfactory class. So he sent out invitations to all past teachers and students of the Institute, as well as to other friends, to gather for the anniversary and for a dinner; and in anticipation of the acceptances he arranged to have the graduating exercises in the church, which holds more than twice as many as our hall. His expectations were justified; the church was crowded to overflowing with nearly six hundred people, of whom little more than half can have been 'our own people.' The audience was deeply interested and warmly sympathetic; many afterwards expressed cordial appreciation and thankfulness, and spoke words of congratulation and good will.

"For the first time in the history of the school the boys felt that their show elicited more enthusiasm than that of the girls, though, to do the latter justice, they were not celebrating a jubilee, nor had they any graduating class in captivating attire and with fine commencement orations. The boys' exercises were really good; and, to add to the interest, a sketch of the Institute's history was read, Mr. Ostrander gave a report of the school year, imitating the custom in the national schools, and our two visiting Bulgarian trustees delivered excellent speeches.

The Jubilee Dinner

"At the jubilee dinner next day sixty-five sat down, which, considering the circumstances, was a very fair number. The utmost interest was manifested; earnest speeches were made and telegrams were sent to the king, the queen, and the minister of education, to which kind answers were in due time received. The occasion was improved to try to raise a small fund for the veteran cook of the club, now retired, and also to give fresh impulse to the raising of the 5,000 francs which Bulgarian friends have set themselves to contribute as their share of the Institute's endowment fund. Altogether it was felt that the celebration was very encourag-

ing. Everybody feels that Mr. Ostrander has worked grandly, not sparing himself in any way, to develop and strengthen the Institute, to bring it to the level of the national schools, and to deserve government recognition. To us it seems that he has succeeded and that he deserves to have the crown of achievement put upon his labors. But officials view things differently, and it looks as though much effort will yet have to be expended before the recognition is granted.

"But, granted or not granted, the Institute is doing first-class educational work, and in addition to that is constantly, strongly, clearly a missionary college, using all endeavors, personal and general, to bring the students to Christ, insisting on the life of surrender to him as the one hope of men, and keeping the students always and in everything under the direct influence of the gospel. It is the only boys' school in the country that does this, and there are hundreds of parents and ex-students who thank God for it.

A Young Men's Christian Association Congress

"We have just had a visit from Mr. Phildius, one of the International Committee of the Young Men's Christian Association World's Union. He has come to study on the spot the question of the appointment of a secretary for Bulgaria. The specially interesting fact connected with his visit is that he makes it at this time so as to be present at the congress in Sofia of all the Young Men's Christian Associations of Bulgaria and Macedonia, which are to organize with a view to undertaking more active and general work. The congress will last four days, and seventy-three delegates will be present, representing seventeen associations. This is an exceedingly significant and hopeful move."

WESTERN TURKEY MISSION

THE HARVEST OF PATIENT YEARS

We are indebted to Rev. Charles K. Tracy, of Smyrna, for the following letter and accompanying pictures, called forth by his recent visit to Marsovan, where Dr. C. C. Tracy is the veteran and honored president of Anatolia College: —

"My father's son cannot fail to be impressed with the way things go in these highlands of Pontus, and old-time

THE WITNESS OF THE STONES

NEW BUILDINGS AT ANATOLIA

The Library in the foreground; Gymnasium and Dormitory in the rear

familiarity with these enterprises of the Marsovan station in no way diminishes his present respect for the power here moving. Plans laid years ago develop through all kinds of opposition or difficulty, and mid shifting politics, plots, changes of public sentiment, prosperous times or general depression, these purposes are in their best sense realized. God must be in this plan for the establishment of Christian education in these parts on a self-supporting, self-helping, self-propagating basis.

"Piece by piece the land has been bought during years of patience, and endless tangles with laws of inheritance or the moods of the owners. Years have been spent in getting permits to build, and still, out of poverty and self-denial, Anatolia College is taking solid shape. The smooth playground with its border of poplar trees is now littered with big stones which the men are shaping for the new halls. The combined dormitory and gymnasium is now two stories high; the library is well above the ground, and as soon as faith gets another lift the science building will close the west end of the new quadrangle and the chapel will occupy the middle of the south. This body of new buildings is laid out with the older ones on about forty acres of land. Within this inclosure are also the girls' school and Anatolia Hospital, both expanding like the college and calling for accommodations. A fine, new wing to the girls' school has just been completed during the past summer. It is the last of the wooden buildings of these schools; new structures are to be of stone to secure permanency.

A Time to Build

"All this enlargement is being made on the smallest imaginable margin of guarantee. It is being done because the times say, 'Arise and build!' Now this work is permitted. Next year the permit will expire, and who knows when it will be renewed? Every course of stone is being laid as the gifts come, and you see how the foundations loom up already. The architect from England is here; we see the new hospital through his sketches, and we kindle with anticipation.

"Were all the activity confined to the institutions of the mission our enthusiasm would be tempered; but we watch the local church rising to do equal things in providing for its congregation a suitable house of worship. Twenty-two years of negotiations for a site appear

likely to terminate in a purchase very soon. The raising of funds, which suffered political interruption under the old order of things, and then was hindered by the hard times, now goes on vigorously. Giving makes the people glad. If in the quiet summer season such interest can be aroused we may expect great doings when the absent leaders of church enterprise come back from their summer journeys. The spirit of building appears all about. Within a few hours of us, as the horse goes, three or four communities are awaking, to build and to plant on their own account. One of these required forty years of incubation, and then surprised us on the very eve of judgment."

MARATHI MISSION

WITHOUT THE MISSIONARY

An event of deeper import than its surface incidents would suggest was a recent tour of Indian pastors into districts beyond their parish lines. Without the aid or direction of any missionary they undertook this work of outreaching evangelism, a forecast of the way in which the gospel is more and more to be preached to India by her own people. Rev. Theodore S. Lee's account of the tour deserves thoughtful reading: —

"During the period that we were at mission meeting at Mahableshwar the Satara and Wai preachers took a little trip up the Krishna valley toward Wai. The valley is full of villages, and because they are near the sacred river the people are quite Pharisaical. At Mahuli Rev. Anandrao got them to listen, first by telling them about America and how Christ had helped that country. At the place where the Vena River joins the Krishna the people are a little extra pious and bigoted. They made a row and would not permit the preaching till the men began to sing, 'Beloved Hindustan,' a patriotic hymn written by the eminent Christian poet, N. V. Tilak. Then to the question who the real enemies of India were, the people themselves had to acknowledge that they were custom and a narrow, blind selfishness.

"At another place they arrived at the time of the annual fair. How a country fair exhibits the life of the people! Sweetmeat sellers in their booths, catch-penny gambling games, jugglers, rope walkers, bottled-soda venders, etc. Not far from a group of preachers will be seen a company of dancing girls or women, hard, callous, hopeless, spiteful creatures. From a hundred to two thousand men will gather around a group of native musicians to gloat on obscene songs. Occasionally there is a good song. The most thrilling moment I have had in India was once when Kalyanrao, of Wai, got the ear of such an unusually large crowd and followed up a song full of yearning for the Unknown by the repetition of Paul's Mars Hill address, with enlargements and applications. At this fair we got no such exceptional opportunities, but many groups were led to agree that if they had at their fair good music and lectures in place of the questionable side shows and the impure singing it would be better. Such ideas will help India, but for long custom will maintain its tyrannical supremacy.

Fleeing to the Next City

"At Merdah the town clerk made good arrangements for the men to stay, but when the people discovered that the youngest preacher was Bhaurao, a convert from a village fifteen miles away, their whole attitude changed, and they would not allow them to continue their songs and preaching on the front of the river where they had gathered. In the evening, while they were having their dinner, they became conscious that they had better move on, and so they picked up beds and tent and made off. As they started they passed forty or fifty men standing in the shadows. It would have been a sad thing if Bhaurao had ventured alone in the dark.

"At another town people were eager to hear about Rev. Tatyaba Bhosle, the present pastor of the Sholapur church, for he came from this town and many of his relatives were among the attendants. The people there want the mission to give them a schoolmaster."

THE WIDE FIELD

INDIA

NEAR THE KINGDOM

One of our missionaries in India writes of a profound movement in that country which is not reported in any statistical table, but which is nevertheless most potent: the turning of intelligent young men away from their ancestral faiths, with strong drawings toward the Christian religion. This missionary sends a copy of a letter which he received from a young Brahman who had passed through the university, and who was manifestly very thoughtful upon religious matters. The missionary had ventured to write him a personal letter, thinking that the young man would write more readily than he would speak on the deep things of his religious faith. The following is from the young man's reply: —

"You have indeed rightly guessed that I am an earnest seeker after truth. It has been my habit for a time that I spend an hour or two daily for the study of religions, for the observation of and acquaintance with the lives of their respective adherents. From the study of the lives of the masters of religion I have come to the conclusion that Jesus Christ is the most perfect of all. India can never forget, nor can it ever repay, the blessings showered on her sons and daughters, on daughters especially, through the intense love of the followers of Jesus. And for my part I long for the day when India with a single voice will praise the one Father in heaven, 'who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

"So I need not tell you that the ideal I have before me is Jesus. In spite of the great gulf which divides his life from mine, he is my ideal, and I am quite confident that he will do all I need. But I have not yet rightly understood some of his teachings as contained in the Holy Bible, and with some of the doctrines enunciated therein I differ.

"Meanwhile I tell you frankly that I am an extreme reformer. I want reform even at the very root of the Hindu social system. I do not stop here but I proceed further, which is distasteful to some of my friends; but it is my conviction that India, as at present, needs reform in religion."

INDIA AND CHRISTIANITY

In the title of an article in the *Missionary Herald* for July by Dr. Robert Ernest Hume, Sir Narayan Chandavarkar was spoken of as the Christian president of the Student Brotherhood of Bombay. This was an error of the editor, for Sir Narayan is not a baptized Christian, though so much in sympathy with Christian thought and life. He is a judge of the supreme court and vice-chancellor of Bombay University, and the meeting which Dr. Hume described was one held to congratulate this official on his elevation to knighthood. Since this meeting was held there has come to us a report of a later meeting in which Sir Narayan delivered a lecture on "The Kingdom of Christ and the Spirit of the Age." In the course of his address this eminent man used the following striking words: —

"I should like to say at the outset that it is not an easy thing for me to stand on this platform and address a Christian audience; and yet I am glad to do so, for the Young Men's Christian Asso-

ciation has a warm place in my affections, for the reason that I recall so well the life, example, and teaching of the Rev. Duncan MacPherson, to whom this Association owes so much. There may be much talk about a truly spiritual religion, about the ties of human brotherhood, about measures for religious and social reform, and so on, but the great curse of our country is that we say and do not; we make great professions, but do nothing practical to remedy the evils that we pretend to deplore.

"Let me tell you what I consider the greatest miracle of the present day. It is this: That to this great country, with its more than three hundred millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores, and with a population of but forty or fifty millions, a message so full of spiritual life and strength as the gospel of Christ. This surely is a miracle, if ever there was one. And this message has not only come, but it is finding a response in our hearts. The process of converting India may not be going on as rapidly as you hope, or exactly in the manner that you hope; but nevertheless, I tell you, India is being converted. The ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on, so long as those who preach this gospel seek above all things to commend it, not so much by what they say, as by what they do and the way they live."

THE PORTFOLIO

Who Woke Up Turkey?

Nowhere in all the world, not even in China or Japan, are the results of the labors and influence of American missionaries more conspicuous or more generally recognized than in the Ottoman empire. They have not confined themselves to making converts to Christianity, but their intelligence and enterprise have been felt even more extensively and effectively in the material than in the spiritual improvement of the people. The first electric telegraph instrument in Turkey was set up by missionaries. They introduced the first sewing machine, the first printing press, and the first modern agricultural implements. They brought the tomato and the potato and the other valuable vegetables and fruits that are now staples; they built the first hospitals; they started the first dispensary and the first modern schools. Before they came, not one of the several races in Turkey had the Bible in its own language. Today, thanks to the American missionaries, every subject of the Turkish sultan can read the Bible in his own language, if he can read at all. . . . No class of people in all Turkey are so trusted by the officials and the public and by every race as the American missionaries. All classes accept the word of a missionary without question. Money is intrusted to him for safe keeping or for transmission to other hands without asking a receipt, and it is a common thing for officials of high rank to seek counsel of missionaries when they are in doubt or in danger.

From a letter by William E. Curtis, in the Chicago Record-Herald.

[The entire letter from which the above extracts are taken is an outspoken and telling indorsement of American missions in Turkey, pre-eminently those of the American Board. The timeliness of the letter, the information it conveys, the attractiveness of its style, and the prominence and authority of the distinguished correspondent who wrote it have prompted its reprint by the Board under the title, "Who Woke Up Turkey?" as a document for wide distribution. The

printer has done his best in making the leaflet attractive, and it is hoped that pastors, corporate members, and other friends will not only be sure to get a copy for themselves, but will endeavor to circulate it where they think it will do good. Copies may be had from any of the American Board offices. — THE EDITOR.]

A Land of Darkness and of Death

But there is no use trying to be gay in this letter. We seek to put on a smile and forget for a brief space our gruesome surroundings, but it is a thing that cannot be done. This country and these people have become a part of our lives, and everything that affects them affects us. Just now the vultures' wings are darkening the heavens, and they are even worse than a brassy sky. This morning twenty-three corpses were found on the road in front of the compound, having died there during the night. And the reason is this: a great pilgrimage has been in process — the annual fair at Pandrapur, a very holy city some little distance from here, situated upon a very holy river. The papers have it that between three and four hundred thousand people attended this year, some going by rail in the cars fitted up like cattle pens, in which the rate is less than third-class fare, some in bullock carts, and some on foot. Hundreds who traveled in carts and on foot passed our bungalow, bearing banners, tom-toming on their drums, with constant shouts of victory. To them it was a journey of salvation, and they were filled with a great hope and faith in the benefits to be derived from it. Arrived at Pandrapur, they would crowd in between the temple walls and struggle to reach the inner precincts, where they could fall at the feet of a stone god and kiss the impression in the stone floor made by the priests, pay their money, and, if they could escape the throngs without being crushed to death, go to the holy river, have a bath, wash their clothes, and take a good drink. Of course there are no sanitary regulations there, and it is a perfect breeding place for cholera and kindred diseases.

For the last few days they have been returning, but oh, to what a different tune! The vultures and crows provide the dirge and form the advance and rear guard of the endless funeral march. Sometimes there will be a cart whose driver sits up to his task, guiding his bullocks with his stick and hurrying them by a twist of the tail, while behind him are lying one or two corpses and one or two sick and dying. Now and then a cart passes whose driver has succumbed, and the bullocks follow along the road according to their own sweet will.

This evening Miss Pentup and I went for our usual walk towards the river. By the roadside we came upon a woman, seemingly in the last stages of cholera. We approached, hoping to be of assistance in some way; but she still had life enough to motion us away — she would not be defiled in her last moments by any contact with such as we. She was dying in a holy cause and gloried in it! We were helpless before her caste and religion, and turned away, sick at heart.

From "A Blue Stocking in India"; Her Medical Wards and Messages Home, by Winifred Heston, M.D.

THE BOOKSHELF

The Story of the American Board: an Account of the First Hundred Years of the American Board of Commissioners for Foreign Missions. By William E. Strong, Editorial Secretary. Boston: The Pilgrim Press [1910]. Pp. xv, 523. With illustrations, maps, appendixes, and index. Price, $1.75 net; postage, 18 cents.

The completion of a century in the life of the oldest American foreign missionary society naturally turns attention to the story of those hundred years of accomplishment. It is with unusual timeliness that the American Board issues, on the eve of the celebration of the significant anniversary, a handsomely printed historical account of its life, from the pen of its Editorial Secretary. The volume, thus

promptly published, was not easy to write. To describe the origins of so picturesque and heroic a movement as that which gave birth to the American Board is comparatively a simple task; but to give an account of its widespread activities, in most various portions of the world, in contact with races unlike in civilization and religious ideals, and involving the labors for a century of men of marked individuality, consecration, and force, many of whom are worthy subjects of extensive biography, implies skill in presentation of a high order. To keep the sense of proportion in the narrative, to resist the temptation to expand by the admission of much that seems worthy of telling, yet is really secondary in significance, above all to make the story readable and the resulting impression without confusion, were the tasks which the writer of this volume found imposed upon him. He has fulfilled it in a fashion that calls for the heartiest commendation. The field is still open for a minute, elaborately documented history of the Board, should such a task ever be carried to completion; but, valuable as such a work would be, it would command comparatively few readers, while the present more modest undertaking presents in well-told form a story of self-sacrifice, effort, and achievement of fascinating interest. For its compass and purpose it is the best history of a missionary society with which the reviewer is acquainted.

The skill and conscientious fidelity to fact characteristic of the author in his narrative as a whole have their abundant illustration in the treatment of episodes and of vexed questions in the history of the Board. Severe compression has had to be practiced; but it has not been such as to blur the essential facts or to obscure wise and careful judgment of events and measures which in their time caused sharp divergence of opinion. As instances of such honest and balanced judgment the author's observations on the attitude of the Board towards slavery (page 52), the controversies which turned the annual meetings into theological debates from 1886 to 1893 (pages 330–332), and the criticism of the reception of Mr. Rockefeller's gift (pages 488, 489) may be cited. The relatively small space given to the second of these at one time "burning questions" is undoubtedly proportionate to its real significance in the retrospect of a century's work. Similar balance is exhibited in judgment regarding the alteration effected in the policy of the Board as a result of the visit of the delegation to India in 1854 and 1855 (pages 166–171). The mistake then made regarding educational policy is clearly recognized; but the good effected by increased dependence on native agencies in the further prosecution of the missionary work is made no less manifest. The same commendation may be bestowed on the author's presentation of the missionary motive in the earlier and later periods (pages 333–335).

Though detailed biography has been impossible in so restricted space, a conspicuous feature of the volume is the clearness with which the salient traits, the sufferings, and services of many individual missionaries, founders, and leaders are presented. The characterizations are often thumb-nail sketches, but they are living men and women who are depicted. Nor is the inclusiveness of the work less satisfactory. The reader will be impressed that he has received some answer of value to almost any question, as to fields, methods, successes or failures abroad, or organization at home, that he may be disposed to ask.

No more inspiring theme could be given a writer than the story of sacrifice and achievement which is that of the first century of the American Board. The volume in which it is told is worthy of the anniversary, and deserves general circulation in our churches both among ministers and laymen. Its reading will prove not merely widely informing, but stimulating to a warmer faith in the renewing, life-giving power of the gospel, and to

a grateful appreciation of those who have given their lives to its service under the charge of our venerable and beloved American Board.

WILLISTON WALKER.

Christianity and the Nations. By Robert E. Speer. New York: Fleming H. Revell Co. 8vo, cloth. Price, $2.00 net.

This book, by Dr. Speer, is an elaboration of the Duff Lectures delivered by him, the beginning of this year, at Glasgow, Edinburgh, and Aberdeen, Scotland, and is one of the most statesmanlike deliverances of the author upon his favorite subject — the missionary enterprise.

The only general criticism one would offer to this excellent volume is that it tends to be prolix, not in Dr. Speer's own statements, but in the excessive burden of testimony which it compels other writers to offer for him. In his preface the author apologetically tells us that the lectures were prepared while he was voyaging, and therefore without access to libraries. This is somewhat amusing in view of the multitudinous quotations which almost burden the book and constitute no less than one-fourth of its content! One dreads to think what a thesaurus of universal testimony it would have been had Dr. Speer been compelled to write it at home, in touch with the myriad books of today!

The chapters are six in number, corresponding with the number of lectures delivered. The first chapter concerns The Missionary Duty and Motives. The present tendency to emphasize the final commission of our Lord as the supreme motive wins no sympathy from Dr. Speer. He finds the sources of missionary obligation in (1) The Character of God; (2) The Personality of Christ; (3) The Purpose of the Church; (4) The Need of Humanity. All of this is well said and forcefully elaborated; but I wonder why Dr. Speer should ignore what we may regard as the primal source after all, the inner compulsion of Christian life, which is love. Our faith is essentially love — "Thou shalt love"; and he who is possessed by it must love; and love is nothing else but the soul seeking others. It is not only of the nature of Christianity but also of the nature of newborn love in the converted soul to be missionary; and the deeper the love the wider the missionary activity.

The second chapter deals with Missionary Aims and Methods. Here the author presents the triple aim of (*a*) The Proclamation of Christ; (*b*) The Salvation of Men; (*c*) The Naturalization of Christianity in Non-Christian Lands, certainly a full and most satisfactory program of work, a program not to be completed in one generation. And the methods by which all this is to be achieved are: (1) The Method of Incarnation, by which is meant the universal way of impressing one's faith upon men by incarnating its principles in one's own life, and nothing certainly can be more important than this; (2) Preaching Christ; (3) Education; (4) Philanthropy. The author maintains that missionary philanthropy is distinctively a Christian philanthropy — one that does everything from a purely Christian motive and with the object of glorifying Christ.

The third chapter dwells upon Missions and the Native Churches. The triple aim of the missionary for the church established in non-Christian lands is self-propagation, self-support, and self-government. When this aim is attained the mission's work has been accomplished. The right relation of the missionary to the native church finds here a thorough discussion; likewise the subject of a true impartation of a free life so as to produce an indigenous church.

Chapter four treats of Missions and Politics. The progress of missions in non-Christian lands depends not a little upon a wise solution of the political relation of the missionary and of the native convert to the land. The political rights of missionaries and of converts are complicated, and both involve and create serious problems in the Far East today. Dr. Speer discusses these problems in a statesmanlike way.

The fifth chapter is an able and lucid treatment of the question of The Relation of Christianity to Non-Christian Religions, perhaps the most difficult, if not also the most important question connected with missions in heathen lands.

The sixth and last chapter deals admirably with the subject of Missions as Related to the Unity of the Church and the Unity of the World. Emphasis is placed upon the importance of Christian unity on mission fields and the folly of an enforced Western denominationalism. How far can missions unite, and on what definite lines? The author enters thoroughly into this problem, as he does also into the further question of the influence of missionary unity upon church union at home. This matter needs growing emphasis until sectarian evils in non-Christian lands shall be put to shame and entirely abandoned.

This strong missionary volume is worthy of a place in the library of every pastor, of every missionary, and of every other Christian who desires to know well the problem in all its ramifications.

J. P. JONES.

Down to the Sea. Yarns from the Labrador. By Wilfred T. Grenfell. New York: Fleming H. Revell Co. Pp. 226. Price, $1.00 net.

There is a peculiar charm to Dr. Grenfell's writing. Simplicity, sincerity, deep human sympathies, a manly and yet most spiritual religious faith, courage, humor, self-devotion, hope, all these qualities blend in the Doctor's view of things. And they are all to be found in this new book of stories reflecting the ways of life in that corner of the world which to those outside as to those within it is fast becoming Grenfell's Land. A wholesome, breezy, helpful book it is, one to prompt both smiles and tears, but always to be enjoyed, save for careless proofreading and the jolt of consequent misprints.

A Bluestocking in India. Her Medical Wards and Messages Home. By Winifred Heston, M.D. New York: Fleming H. Revell Co. Pp. 226. Price, $1.00 net.

An American girl of gay yet earnest spirit, with vivid imagination, quick sense of humor, tender and loyal heart, and with a real love for Christ and those who need him, goes to India as a medical missionary. She feels intensely the beauty and sentiment of the land; as well the misery and shame of its multitudes. All the experiences of her new life, amusing as well as sad, appealing and repulsive, are set down in a series of frank and animated letters to a bosom friend at home. These letters make the book, which is entertaining, and in its sketchy way tells a good deal about India and missionary life among her people. Both those who care much and those who care little for missionaries and their task will find here good reading. It is an incidental misfortune that the book recalls "The Lady of the Decoration" rather to its own disadvantage.

THE CHRONICLE

DEPARTURES

September 21. From New York, Dr. Cyril H. Haas, on his way to the Central Turkey Mission. (See page 483.)

September 29. From New York, Rev. and Mrs. Robert E. Chandler, on their way to join the North China Mission. (See page 482.)

October 4. From San Francisco, Rev. and Mrs. W. L. Curtis, returning to the Japan Mission; also Mrs. Alice S. Inman, for the same mission. (See page 485.)

October 19. From New York, Rev. and Mrs. George E. White, returning to the Western Turkey Mission; also Miss Edith Cold, to join the Central Turkey Mission. (See page 484.)

October 19. From Boston, Rev. and Mrs. Alden H. Clark and Miss Anna L. Millard, returning to the Marathi Mission; also Miss Rachel E. Coan, going to the same mission for a term of service. (See page 484.)

October 22. From New York, Miss Ger-

trude Harris, to join the Marathi Mission. (See page 484.)

ARRIVALS IN THE UNITED STATES

September 17. At Boston, Rev. and Mrs. W. P. Clarke, of the European Turkey Mission.

September 17. At New York, Miss Julia E. Green, of the Ceylon Mission.

September 21. At New York, Rev. and Mrs. H. A. Neipp, of the West Central Africa Mission.

September 24. At New York, Dr. and Mrs. W. L. Thompson and Dr. G. A. Wilder, of the Rhodesian Branch Mission.

ARRIVALS ABROAD

September 1. At Samokov, Bulgaria, Rev. and Mrs. T. T. Holway.

September 6. At Madura, Mr. and Mrs. G. S. Eddy.

September 8. At Aintab, Dr. and Mrs. J. E. Merrill.

BIRTHS

August 9. A son to Rev. and Mrs. E. B. Haskell, of Salonica, Turkey.

September 6. At Peitaiho, China, a son to Mr. and Mrs. J. H. McCann.

September 28. At Aspinwall, Pa., a son to Rev. and Mrs. A. E. LeRoy.

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Rev. D. S. Herrick, of Madura, offers this testimony of experience to any of his fellow missionaries who may be looking for what he found: —

"Missionaries on furlough are always glad to know of a suitable place within their means where they may recuperate during the summer months. Those who enjoy life in the country cannot do better than try 'Mountain Rest,' among the hills of Western Massachusetts. It has many things to recommend it — healthfulness of location, attractive surroundings, agreeable diversions, congenial society, together with spiritual privileges sufficient to prevent the tired missionary who is not looking for conventions and conferences from forgetting that he is in a Christian land. In such a place as this one has more freedom than when visiting friends, however dear they may be, and less care than when keeping house. Three summers at 'Mountain Rest' have surely made me appreciate the more its charm, and I can heartily recommend it. For information, terms, etc., one should write to Mrs. G. D. Dowkontt, Battle Creek, Mich."

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At the home of her daughter, Mrs. Henry B. Loveland, at Ellicott, near West Falls, N. Y., on September 15, closed the earthly life of Mrs. Charlotte M. West, widow of Dr. Henry S. West, who for seventeen years was a missionary of the American Board at Sivas, Western Turkey. Dr. and Mrs. West went to Turkey in 1869 and he died at Sivas, April 1, 1876. He was a man of great ability as a physician, and under his guidance many excellent native physicians were trained for the medical profession. He was also a man of unusual devotion, and he gained an influence almost unexampled among the people to whom he gave his life. The natives often said of him, "He is like Jesus." After his death Mrs. West returned to this country and engaged in Christian work in Philadelphia. She resided with her son in West Virginia until his death two years since.

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Another of that Sivas company of the '70s has just been called home. Rev. William L. Livingstone, who died at Jaffrey, N. H., October 11, at the age of seventy-eight years, was a valued missionary of the American Board in Sivas from 1860 to 1870, when the breaking of his health necessitated return to this country. From 1872 to 1878 he served as pastor at North Carver, Mass., and then began what was to prove a remarkably long and efficient pastorate of over thirty years at Jaffrey, N. H. Ill health recently compelled his resignation, but his interest in God's kingdom at home and abroad was unfading to the end.

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Many friends of Rev. E. G. Tewksbury, especially his former associates in the North China Mission, will be glad to know of his appointment as National Sunday School Secretary for China, under the auspices of the World's Sunday School Association, through its British section. He plans to leave England with his family October 27, and, taking the Siberian route, to visit Peitaiho and Tung-chou before going to Shanghai, which is to be his headquarters.

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A grateful and impressive feature of the centenary meetings was the occasional singing of an appropriate hymn by the American Board quartet, composed of a Corporate Member, Rev. H. Grant Person, a missionary, Rev. C. Burnell Olds, and two secretaries, Rev. E. C. Bell and Rev. Brewer Eddy. Their music seemed to bind still closer the comradeship of the time.

DONATIONS RECEIVED IN SEPTEMBER

NEW ENGLAND DISTRICT

Maine

Acton, 1st Cong. ch., for Adana, 5 00
Dennysville, Cong. ch. 18 30
Eastport, Cong. ch. 4 38
Greenville, Mrs. Charles Davison, 5 00
Mexico, Cong. ch. 12 00
New Gloucester, Cong. ch. 3 00
Portland, Williston Cong. ch., toward support of Rev. Henry K. Wingate, 750; State-st. Cong. ch., for work of Rev. R. A. Hume, 375; Benjamin Thompson, 75, 1,200 00
Sanford, North Cong. ch. 8 91
Temple, Cong. ch. 2 00
Waterford, 1st Cong. ch. 31 00
Wells, 2d Cong. ch. 3 35
York, 2d Cong. ch. 5 00—1,297 94

New Hampshire

Acworth, Cong. ch. 12 00
Bath, Cong. ch. 15 70
Candia, Cong. ch. 3 77
Concord, East Cong. ch. 23 00
Conway, Mrs. M. A. Orcutt, 1 00
Dalton, Friend, 5 00
Dunbarton, Cong. ch. 5 00
Franklin, Miss A. A. Jennings, 1 00
Keene, 1st Cong. ch., for Tirumangalam, 110 00
Nashua, 1st Cong. ch. 100 00
Northwood Center, Cong. ch. 7 70
Orford, Cong. ch. 20 80
Stratham, Cong. ch. 32 00
Wolfboro, 1st Cong. ch. 25 00—361 97

Vermont

Barton, Cong. ch. 8 15
Brookfield, 1st Cong. ch. 5 00
Burlington, 1st Cong. ch. 600 30
Cabot, Cong. ch. 10 00
Chester, Cong. ch. 25 78
Danville, Cong. ch. 71 32
Franklin, Cong. ch. 13 68
Georgia, Cong. ch. 12 00
Guilford, Cong. ch. 5 30
Island Pond, Cong. ch. 42 00
Manchester, Cong. ch. 1 00
Pleasant Valley, Schoolhouse meetings, 2 00
Putney, Cong. ch. 5 00
Randolph Center, Friend, 12 00
Rutland, 1st Cong. ch., Pierpont Fund, toward support Rev. E. A. Yarrow, 70 00
Sherburne, Cong. ch. 8 40
Waterbury, Cong. ch. 5 27
Westfield, Cong. ch. 9 50
Westford, Cong. ch., for Shao-wu, 11 00
West Glover, Cong. ch. 54 87
Woodstock, Cong. ch. 17 50—989 77

Massachusetts

Amherst, North Cong. ch. 20 65
Andover, West Cong. ch., 40.75; Anabel Richardson, 1, 41 75
Ashland, Cong. ch. 3 00
Ballardvale, Union Cong. ch. 50 14
Belmont, Plymouth Cong. ch. 18 09
Boston, Mr. and Mrs. Z. A. Norris, 150; Ezra Gifford, for native workers in India and China, 100; Chas. S. Lewis, 25, 275 00
Braintree, 1st Cong. ch. 23 39
Brockton, 1st Cong. ch. 50 00
Brookline, Rev. Geo. A. Hall, 100 00
Cambridgeport, Prospect-st. Cong. ch. 75 00
Centerville, Cong. ch. 14 50
Douglas, J. H. Dudley, 1 00
Essex, Cong. ch. 14 35
Everett, 1st Cong. ch. 40 00
Farley, Union Cong. ch. 10 00
Fitchburg, Finnish Cong. ch. 11 89
Gloucester, Lucy B. Davis, 5 00
Granby, ch. of Christ, 21 28
Hadley, Grandchildren of Rev. Edward Dorr Griffin, D.D., A memorial gift, 100 00
Holyoke, 1st Cong. ch. 457 89
Huntington, 2d Cong. ch. 10 00
Hyde Park, Clarendon Cong. ch. 2 65
Leominster, F. A. Whitney, 15 00
Lincoln, Cong. ch. 173 50
Lowell, Mrs. Kate Severy, for Adana, 7 50
Manchester, Cong. ch. 10 00
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 23 00
New Bedford, North Cong. ch. 83 54
Newbury, 1st Cong. ch. 40 40
Newton, Eliot Cong. ch. 90 00
North Beverly, 2d Cong. ch. 56 00
Oakham, Cong. ch. 19 55
Otis, Cong. ch. 10 40
Pepperell, Cong. ch. 45 00
Plymouth, ch. of Pilgrimage, 59 40
Reading, Cong. ch. 39 32
Rockport, Pigeon Cove Cong. ch. 17 95
Salem, Friend, 500 00
Somerset, Cong. ch. 8 27
Southboro, Pilgrim Cong. ch. 3 15
Southbridge, Friend, 5 00
South Egremont, Cong. ch. 15 15
South Hadley, Cong. ch., of which 20 from friends, 39 00
Springfield, Olivet Cong. ch., 9.80; James B. Shields, 1.00, 10 80
Taunton, East Cong. ch., for work in India, 2 00
Townsend, Cong. ch. 9 11
Wakefield, 1st Cong. ch. 44 71
Webster, Anna S. Perry, 100 00
West Granville, Cong. ch. 5 00
West Stockbridge Center, 1st Cong. ch. 5 00
Whitman, Mrs. M. Elizabeth Edes, 1 00
Windsor, W. C. Goodell, 1 00
Worcester, Plymouth Cong. ch. 32 26
——, W. W. S. 100 00
——, Friend, 1 00—2,918 59

Rhode Island

Bristol, 1st Cong. ch. 52 81
Pawtucket, Friend, 10 00
Providence, Mrs. Henry W. Wilkinson, 25 00
Slatersville, Cong. ch. 33 00
Tiverton, Cong. ch. 14 00—134 81

Young People's Societies

New Hampshire.—Candia, Y. P. S. C. E., for Ing-hok, 10; Hollis, do., 4, 14 00
Massachusetts.—Dudley, 1st Y. P. S. C. E., for Ing-hok, 5; Lawrence, South Y. P. S. C. E., 8; Lynn, North Y. P. S. C. E., for Harpoot, 15; Paxton, Y. P. S. C. E., 5; South Egremont, do., 1; Worcester, Pilgrim Y. P. S. C. E., for Mt. Silinda, 30, 64 00
78 00

Sunday Schools

New Hampshire.—Concord, East Cong. Sab. sch., for Mindanao, 12 30
Vermont.—Cambridge, Cong. Sab. sch., 1; Swanton, Cong. Sab. sch., 10, 11 00

Correction.—Item in October *Herald*, 5, acknowledged from Friend, Middlebury, should have been from Cong. Sab. sch., Cornwall.

Massachusetts.—Essex, Cong. Sab. sch., 10; Lynn, Central Cong. Sab. sch., 13 96; Newton Center, 1st Cong. Sab. sch., for Adana, 8.36; Watertown, Phillips Cong. Sab. sch., for Mindanao, 30, 62 32
85 62

MIDDLE DISTRICT

Connecticut

Bridgeport, 1st Cong. ch. 5 00
Bristol, G. L. Goodrich, 2 00
Burlington, Cong. ch. 20 00
Chaplin, Cong. ch. 6 22
Dayville, Cong. ch. 19 00
Franklin, Cong. ch. 31 00

Georgetown, 1st Cong. ch., 57; Swed. Cong. ch., 3.37, 60 37
Guilford, Mrs. R. B. Limburner, 5 00
Hartford, 2d ch. of Christ, 400; Rev. M. C. Welch, 5, 405 00
Jewett City, Cong. ch. 16 27
Lebanon, 1st Cong. ch. 11 00
Mansfield Center, C. H. Learned, 10 00
Middletown, 1st Cong. ch. 23 87
Milford, Friend, 50 00
New Britain, South Cong. ch., 28; Carrie J. Smith, 1, 29 00
New Canaan, Cong. ch. 51 92
New Haven, Friend, 1,000 00
New London, M. B. Chaney, 5 00
New Preston, Cong. ch. 82 00
Noroton, Miss Harriet S. Niles, 17 50
Noroton Heights, Edward W. Doolittle, 5 00
North Madison, Cong. ch. 10 58
North Windham, Cong. ch. 10 96
Norwich, 3d Cong. ch. (Greenville), 4 00
Orange, Rev. Enoch E. Rogers, 5 00
Salisbury, Cong. ch. 21 82
Sherman, Wm. B. Hawley, 5 00
Terryville, Cong. ch. 163 56
Thomaston, Cong. ch. 10 34
Trumbull, Cong. ch. 16 83
Westford, Cong. ch. 5 00
West Haven, 1st Cong. ch. 19 70
Woodbridge, Cong. ch. 16 95
Woodstock, 1st Cong. ch. 24 91
———, A helper, 500 00
———, Friend, 100 00
———, Friend, 10 00—2,779 80

Legacies.—Washington, John M. Black, add'l, 20 00

2,799 80

New York

Albion, Rev. R. S. Eggleston, 4 25
Barryville, Kate E. Gardner, 1 00
Blooming Grove, Cong. ch. 55 80
Brooklyn, Plymouth Cong. ch., 648.52; Puritan Cong. ch., to const., with previous donations, Rev. Jason Noble Pierce, H. M., 20; Mrs. W. G. Chapin, 10, 678 52
Brookton, Cong. ch. 14 00
Buffalo, Ray W. Oakes, 2 00
East Rockaway, Bethany Cong. ch. 11 00
Friendship, Cong. ch. 6 00
Homer, Cong. ch. 13 26
Howells, Cong. ch. 19 56
Lakeview, Cong. ch. 7 20
Massena, 2d Cong. ch. 45 73
Minnewasha, Lavinia B. Frissell, 5 00
New York, Wm. W. Ferrier, 10; Friend, 15, 25 00
North Evans, Cong. ch. 14 40
North Pitcher, 1st Cong. ch. 4 00
Rutland, Cong. ch. 1 00
Seneca Falls, Memorial Cong. ch. 7 00
Shortsville, Rev. W. P. Sprague, 50 00
Syracuse, Mrs. I. C. Rhoades, 10 00
Union Falls, Mrs. Margaret B. Lyman, 3 00—977 72

New Jersey

Newark, Miss Naomi W. Davis, 3 00
Nutley, Mrs. D. MacMillan, 10 00
Paterson, An interested one, 4 10—17 10

Pennsylvania

Charleston, Cong. ch. 22 28
Delta, Cong. ch. 2 00
Glenolden, Cong. ch., Woman's Miss. Soc. 10 00
Scranton, Mrs. Julia A. Sears, 1 00—35 28

Ohio

Bellevue, 1st Cong. ch. 30 00
Brownhelm, Cong. ch. 11 00
Center Belpre, Cong. ch. 6 00
Chagrin Falls, Cong. ch. 26 01
Chardon, Cong. ch. 12 50
Cleveland, Jones Road Cong. ch., 5; Ida E. Eglin, 2, 7 00
Columbus, Plymouth Cong. ch., 21.45; Miss Kincaid, 1, 22 45
Conneaut, Cong. ch. 10 75
Greenwich, 1st Cong. ch. 12 50
Kent, 1st Cong. ch., Ladies' Soc. 12 50
Kirtland, Cong. ch. 5 00
Lenox, Cong. ch. 4 85
Lexington, Cong. ch. 16 00
Lyme, Cong. ch., Miss. Circle, 10 00
Newark, 1st Cong. ch. 10 00
New Milford, May E. Deming, 1 25
Sandusky, 1st Cong. ch. 2 61
Toledo, Central Cong. ch., 42.20; Washington-st. Cong. ch., 11.34, 53 54
Troy, Cong. ch. 10 82—264 78

Legacies.—Oberlin, Mrs. L. G. B. Hills, by E. P. Johnson, Ex'r, 2,000 00

2,264 78

Correction.—Item, 30, acknowledged from Marshfield in October *Herald*, should have been acknowledged from Mansfield.

Virginia

Falls Church, Cong. ch. 2 10

Georgia

Savannah, 1st Cong. ch. 1 26

Florida

Okahumpka, J. F. Galloway, 4 00

Young People's Societies

Connecticut.—Coventry, 1st Y. P. S. C. E., 5; North Stamford, Y. P. S. C. E., 4; Oakville, Union Y. P. S. C. E., for Mt. Silinda, 23.75, 32 75
New York.—North Collins, Y. P. S. C. E., 5; Rutland, do., 1.22, 6 22
Ohio.—Cuyahoga Falls, Young Ladies' Miss. Soc. of 1st Cong. ch., 20; Twinsburg, Y. P. S. C. E., 5.84, 25 84

64 81

Sunday Schools

Connecticut.—Hartford, Wethersfield-av. Cong. Sab. sch., 30; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 19.10; 1st Cong. Sab. sch. of Christ, Prim. Dept., 7.51; North Stamford, Cong. Sab. sch., 6, 62 61
New York.—Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. Chas. M. Warren, 50; Rutland, Cong. Sab. sch., 5, 55 00
Pennsylvania.—Mt. Carmel, 1st Cong. Sab. sch. 2 00

119 61

INTERIOR DISTRICT

Mississippi

Meridian, 1st Cong. ch., Ladies' Miss. Soc. 4 00

Louisiana

Roseland, C. A. Tiebout, 25 00

Indiana

Terre Haute, Plymouth Cong. ch., of which 15.94 for Shao-wu, and 3.20 for Asia, 19 14

Illinois

Batavia, Mrs. L. C. Patterson, 15 00
Bureau, Cong. ch. 6 00
Champaign, 1st Cong. ch. 100 00
Chicago, 52d-av. Cong. ch., 50; Bethany Union Cong. ch., 10; Bethlehem Bohemian Cong. ch., 13.47, 73 47
Dover, Cong. ch. 122 42
Emerson, B. F. Reed, 5 00
Fall Creek, Zion Cong. ch., of which Ladies' Aid Soc., 20, 120 00
Geneseo, Friend, 10 00
Lyonsville, Cong. ch. 10 00
Oak Park, F. 50 00
Peoria, 1st Cong. ch. 142 00

Providence, Cong. ch.	20 00	
Thawville, Cong. ch.	3 31	
Waukegan, 1st Cong. ch.	5 53	—682 73
Legacies. — La Grange, James Craigmile,		128 36
		811 09

Michigan

Central Lake, 1st Cong. ch.	7 50	
Ellsworth, Cong. ch.	3 00	
Grand Blanc, 1st Cong. ch.	25 00	
Grand Rapids, 2d Cong. ch., 30; South Cong. ch., 20,	50 00	
Kalamazoo, 1st Cong. ch.	5 00	
Northport, Cong. ch.	7 16	
Parma, M. Vinnie Avery,	8 00	
Petoskey, Mrs. L. P. Rowland,	15 00	
Ransom, Cong. ch.	25 00	
———, Friend, toward support Rev. H. C. Hazen,	1,000 00	—1,145 66

Wisconsin

Amery, Cong. ch.	7 75	
Appleton, 1st Cong. ch.	111 78	
Beloit, Gridley Cong. ch.	30 00	
Bristol and Paris, Cong. ch.	3 00	
Brule, Cong. ch.	2 00	
Burlington, Plymouth Cong. ch.	25 00	
City Point, Cong. ch.	2 00	
Clintonville, Cong. ch.	6 00	
Cumberland, Cong. ch.	10 00	
Delavan, Cong. ch.	18 15	
Durand, Cong. ch., Women's Miss. Soc.	2 00	
Elroy, Cong. ch.	3 15	
Hartford, Cong. ch.	11 00	
Kenosha, Cong. ch.	54 30	
Ladysmith, 1st Cong. ch.	6 00	
Leon, Cong. ch.	2 00	
Menasha, 1st Cong. ch.	5 00	
Milton, 1st Cong. ch.	1 00	
Milwaukee, Grand-av. Cong. ch.	30 00	
Mondovi, 1st Cong. ch.	6 96	
Mukwonago, Cong. ch.	19 25	
Oshkosh, Plymouth Cong. ch.	25 20	
Rhinelander, Cong. ch.	10 00	
Rio, Cong. ch.	11 42	
Spring Green, Mrs. D. D. Davies,	2 00	
Sun Prairie, Cong. ch.	16 82	
Superior, Pilgrim Cong. ch.	6 85	
Token, Cong. ch.	11 25	
Union Grove, Cong. ch.	10 06	
Walworth, Cong. ch.	8 95	
Watertown, Cong. ch.	19 50	
Waupun, Cong. ch.	25 00	
Whitewater, Cong. ch.	16 00	
Wyocena, Cong. ch.	3 00	—522 39
Correction. — Item, 1.25, acknowledged in October *Herald* from Sheldon, O., should have been acknowledged from Sheldon, Wis.		

Minnesota

Belgrade, Cong. ch.	11 00	
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 88.89; Linden Hills Cong. ch., 30; Pilgrim Cong. ch., 25.24; H. Hollands, 1,	145 13	
Plainview, Cong. ch.	25 00	
Robbinsdale, 1st Cong. ch.	24 96	
St. Paul, Olivet Cong. ch.	49 40	—255 49

Iowa

Ames, 1st Cong. ch.	25 00	
Cedar Falls, Cong. ch.	23 31	
Cherokee, 1st Cong. ch.	32 74	
Denmark, Cong. ch.	36 28	
Des Moines, Plymouth Cong. ch.	96 30	
Fort Dodge, 1st Cong. ch.	60 85	
Gaza, Cong. ch.	5 00	
Green Mountain, Cong. ch.	11 50	
Iowa City, Mrs. W. E. Ijams,	1 00	
Iowa Falls, Cong. ch.	75 00	
Lakeside, Cong. ch.	2 30	
La Moille, Cong. ch.	13 65	
Marion, Cong. ch.	12 00	
Mitchellville, Cong. ch., for Pang-Chuang,	15 00	
Muscatine, 1st Cong. ch.	72 32	
Orient, Cong. ch.	9 00	
Pioneer, Cong. ch.	1 00	
Polk City, Cong. ch.	11 00	
Waterloo, 1st Cong. ch.	257 19	
Webster, Cong. ch.	6 00	—766 44

Missouri

Meadville, Cong. ch.	7 00	
St. Joseph, Tab. Cong. ch.	21 52	
St. Louis, W. H. Whitehill,	10 00	
Willow Springs, Cong. ch.	3 20	—41 72

North Dakota

Carrington, Cong. ch., of which 25 from Mr. P. A. McMillan, for work in Central Turkey,	41 57	
Melville, Cong. ch.	1 50	
Sanborn, Central Cong. ch.	20 00	—63 07

South Dakota

Lake Preston, John Werner, Jr.	3 00	
New Underwood, Cong. ch.	4 05	
Pleasant Valley, Cong. ch.	2 00	
Sioux Falls, Ger. Cong. ch.	7 00	
Vesta, Cong. ch.	3 00	—19 05

Nebraska

Arcadia, 1st Cong. ch.	16 00	
Bingham, Cong. ch.	9 00	
Center, Cong. ch.	2 00	
Clay Center, 1st Cong. ch.	12 18	
Germantown, Ger. Cong. ch.	20 00	
Grand Island, Pilgrim Ger. Cong. ch.	5 00	
Hayes Creek, Cong. ch.	7 00	
Olive Branch, Ger. Cong. ch.	16 45	
Lincoln, Vine Cong. ch., E. S. Gilbert, for work in Turkey,	5 00	
Petersburg, Friend,	5 00	
Princeton, Ger. Cong. ch.	8 80	
Spencer, Cong. ch.	10 00	
Sutton, H. B. Battishill,	5 00	—121 43

Kansas

Atchison, Mrs. Sarah K. Stebbins,	5 00	
Cora, Cong. ch.	25 00	
Dial, Cong. ch.	2 00	
Downs, Cong. ch., 22.15; F. H. Deck, 1,	23 15	
Haven, Cong. ch.	10 00	
Kansas City, Chelsea Cong. ch.	10 00	
Linwood, Cong. ch.	3 50	
Manhattan, 1st Cong. ch.	33 45	
Paola, Plymouth Cong. ch.	15 00	
Partridge, Cong. ch.	20 00	
Valley Falls, 1st Cong. ch.	15 00	—162 10

Colorado

Colorado Springs, 1st Cong. ch., Mrs. Jane Kemp,	5 00	
Denver, Boulevard Cong. ch.	92 18	
Montrose, Union Cong. ch.	25 00	
Pueblo, Pilgrim Cong. ch.	22 00	
Rye, 1st Cong. ch.	10 00	
Steamboat Springs, Cong. ch.	19 50	
Trinidad, 1st Cong. ch., Woman's Miss. Soc.	8 00	—181 68

Young People's Societies

MICHIGAN. — Northport, Y. P. S. C. E.	5 00
WISCONSIN. — Trempealeau, Knights of King Arthur, for Harpoot,	6 78
MINNESOTA. — Lyle, Y. P. S. C. E., toward support of native pastor, Ing-hok, 12.50; Minneapolis, Pilgrim Y. P. S. C. E., toward support Rev. H. C. Haskell, 25,	37 50
IOWA. — Clarion, 1st Y. P. S. C. E., 5; Sioux Rapids, Y. P. S. C. E., 5; Treynor, Ger. Cong. ch., Forward Soc., 5; Ger. Y. P. S. C. E., 5,	20 00
COLORADO. — Denver, Boulevard Y. P. S. C. E.	15 00
	84 28

Sunday Schools

ILLINOIS. — Dwight, Cong. Sab. sch., for Shaowu, 30; Oak Park, 1st Cong. Sab. sch., 29.08,	59 08
WISCONSIN. — La Crosse, 1st Cong. Sab. sch., 10; Shopiere, Cong. Sab. sch., 5,	15 00

North Dakota.—Kulm, Cong. Sab. sch. 20 50
South Dakota.—Pierre, Cong. Sab. sch. 16 00
Kansas.—Council Grove, Cong. Sab. sch., 4; Milo, Union Cong. Sab. sch., 3.15, 7 15

117 73

PACIFIC DISTRICT

Washington

Ahtanum, Cong. ch.	80 00	
Ferndale, Cong. ch.	7 00	
Kennewick, Cong. ch.	9 00	
Long Branch, Cong. ch.	8 00	
Port Gamble, Union Cong. ch.	4 21	
Quillayute, Cong. ch.	1 00	
Roy, Cong. ch.	41 21	
St. John, Cong. ch.	6 40	
Seattle, Plymouth Cong. ch., of which 700 toward support Rev. and Mrs. E. W. Ellis and 700 toward support Rev. and Mrs. V. P. Eastman, 1,400; West Cong. ch., 20,	1,420 00	
Sunnyside, Cong. ch.	20 00	
Underwood, 1st Cong. ch.	6 50	
Walla Walla, 1st Cong. ch., 50; Zion Ger. Cong. ch., 25,	75 00	
White Salmon, Cong. ch.	5 00	1,683 32

Oregon

Eugene, C. T. Whittlesey,	2 50	
Forest Grove, William N. Ferrin, LL.D.	5 00	
Willamina, Cong. ch.	4 10	11 60

California

Antioch, Cong. ch.	3 25	
Berkeley, Park Cong. ch., 20; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72,	92 00	
Fresno, 1st Cong. ch.	50 00	
Green Valley, Cong. ch.	4 00	
Hydesville, Cong. ch.	2 50	
Los Angeles, 1st Cong. ch.	70 00	
Niles, Cong. ch.	44 25	
Panama, Cong. ch.	5 00	
Penryn, Mrs. Libbie M. Snelling, for work in Marshall Islands,	5 00	
San Francisco, Chinese Cong. ch.	10 00	
Upland, Chas. E. Harwood, toward support Rev. Watts O. Pye,	150 00	436 00

Alaska

Wales, Cong. ch. 5 00

Hawaii

Honolulu, Kawaiaho Cong. ch., 250; Churches, through the Hawaiian Board, 218.15; Mrs. Thos. L. Gulick, 20, 488 15

Young People's Societies

Hawaii.—Honolulu, Y. P. S. C. E., through Hawaiian Board, 5 00

Sunday Schools

Washington.—North Yakima, Cong. Sab. sch., for Philippines, 8 59
California.—Antioch, Cong. Sab. sch., 1; Claremont, Cong. Sab. sch., 8.12, 9 12

17 71

Mindanao Medical Work

New York.—New York, Mindanao Medical Mission Asso., for rent and building expenses of dispensary and other disbursements to June 30, 1910, care Dr. C. T. Sibley, 1,535 39

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For salary of missionary, Marsovan,	188 76	
For allowance of missionary, Bitlis,	80 00	
For repairs on building of Girls' School, Uduvil, in part,	500 00	
For salary of missionary, Smyrna,	242 00	
For repairs on kindergarten building, Maebashi,	300 00	
For traveling expenses of missionaries and supplementary appropriations,	9,349 00	10,659 76

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 287 65

10,947 41

Additional Donations for Special Objects

Maine.—Woodfords, Mrs. Converse E. Leach, for pupil, care Mrs. Giles G. Brown, 6 00

New Hampshire.—Hanover, The Mardin Club, for work, care Rev. R. S. M. Emrich, 10; Hollis, Cong. ch., for pupil, care Rev. E. H. Smith, 10; Hudson, Caldwell Buttrick, for boys' boarding school, care Rev. E. H. Smith, 15; Keene, through Miss S. L. Wood, for hamlet schools, care Miss E. M. Chambers, 53; Manchester, Electa M. Priest, for pupils, care Rev. Wm. Hazen, 15; Newbury, Mrs. C. S. Hay, through Miss E. M. Stone, of which 100 for *Zornitza* and 50 for enlargement of Albanian Girls' Boarding School, Kortcha, 150; Pittsfield, Cong. ch., Ladies, for widows and orphans, care Miss Belle Nugent, 36.25, 289 25

Vermont.—Georgia, Cong. ch., for work, care Rev. A. W. Clark, 3; Hinesburg, Cong. ch., for school, care Rev. Wm. Hazen, 25; do., Cong. Sab. sch., for do., 5; Westminster, Y. P. S. C. E., for work, care Dr. Harriet E. Parker, 5, 38 00

Massachusetts.—Auburndale, Annie T. Allen, for pupil, care Miss J. L. Jillson, 53.10; Boston, John H. Soren, for Ing-hok Boys' School, care Rev. E. H. Smith, 2; do., Firm friend, through Miss E. M. Stone, for *Zornitza*, 100; do., Friend, for work, care Rev. R. E. Hume, 25; do., Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; Boxford, 1st Cong. Sab. sch., to help educate boy, care Rev. J. X. Miller, 10; Bridgewater, Central-sq. Cong. ch., Girls' Club, for use of Rev. J. X. Miller, 7; Concord, Thomas Todd, for hospital, care Dr. H. N. Kinnear, 5; Fisherville, Union Cong. ch., for Sivas Building Fund, care Rev. E. C. Partridge, 50; Haverhill, Center Cong. ch., Ladies' Soc., for Crowell ch., care Rev. J. C. Perkins, 40; Lee, Carl Wurtzbach, In memory of Allan Wurtzbach, toward expenses of Robbins Barstow, 25; Lynnfield Center, Cong. ch., Ladies' Miss. Soc., for Sivas Building Fund, care Miss M. L. Graffam, 10; Mill River, Y. P. S. C. E., for educational work, care Rev. L. S. Crawford, 12.50; Newton, Grace Nichols, In memory of Mrs. Charlotte Peabody Nichols, for Doshisha Girls' School, 1,000; Newton Center, 1st Cong. ch., Mutual class, for widows and orphans, care Rev. W. N. Chambers, 25; North Brookfield, Mrs. Josephine C. Whiting, for pupil, St. Paul's Institute, 50; Springfield, South Y. P. S. C. E., for use of Rev. T. S. Lee, 10; Stoneham, M. A. P., for church building, care Miss E. M. Chambers, 10; Westfield, Mrs. J. A. B. Greenough, for work, care Rev. and Mrs. L. S. Crawford, 25; Whitinsville, Hochodoor Maghakian, for the Annie Tracy Riggs Memorial Hospital, 5; Williamstown, Williams Christian Asso. of Williams College, for American College, Madura, 250, 1,718 60

Rhode Island.—Providence, Newman Jun. Mission Band, for hospital, care Rev. P. L. Corbin, 2 50

Connecticut.—Leonard Bridge, Mrs. B. F. York, for pupil, care Dr. Harry C. York, 10; New Britain, South Cong. ch., of which 12 for work, care Miss L. C. Smith, 12 for work, care Miss Caroline Silliman, 15 for work, care Miss E. Gertrude Rogers, and 9 for work, care Rev. T. D. Christie, 48; West Haven, Y. P. S. C. E., for native worker, care Rev. G. H. Hubbard, 24; ——, Friend, for hospital, care Dr. H. N. Kinnear, 2, 84 00

New York.—Binghamton, Chas. W. Loomis, for native medical helper, care Dr. H. Beals,

20; Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Jamestown, 1st Cong. ch., for native helper, care Rev. P. B. Kennedy, 15; do., Adella G. Underwood, for pupil, care Miss E. M. Atkins, 15; Lyons, Jane F. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; New York, K., for building house for Dr. and Mrs. C. T. Sibley, 3,000; do., D. F. Eastman, for native helper, care Rev. H. E. B. Case, 60; Poughkeepsie, E. P. Platt, for Rev. H. M. Irwin's work for young men, care Rev. H. K. Wingate, 200; Warsaw, Cong. Sab. sch., for pupil, care Dr. D. Z. Sheffield, 30; Waterville, J. S. Marks, for work, care Miss Isabella M. Blake, 25; White Plains, Mrs. H. H. Hart, for the Martha A. King Memorial School, care Miss C. R. Willard, 25, 3,408 00

PENNSYLVANIA. — Chester Springs, A. Lewis Hill, for work, care Rev. W. P. Elwood, 5; Harrisburg, Henry B. McCormick, for work, care G. S. Eddy, 100, 105 00

OHIO. — Berea, T. Brown, for work, care Rev. W. H. Sanders, 5; Oberlin, The Oberlin Shansi Memorial Asso., for native helper, care Rev. P. L. Corbin, 83.33; Sandusky, 1st Cong. ch., of which 5 for work, care Rev. Watts O. Pye, and 5 for work, care Rev. Thomas King, 10; Toledo, Washington-st. Cong. ch., Marion Lawrence Sab. sch., Prim. Dept., for pupil, care Miss E. R. Bissell, 25, 123 33

MARYLAND. — Baltimore, Mrs. Jane B. M. Bristor, for orphans, care Miss A. C. Salmond, 100 00

DISTRICT OF COLUMBIA. — Washington, Margaret R. Nourse; for pupil, care Rev. William Hazen, 15 00

INDIANA. — Lafayette, 2d Presb. Sab. sch., for pupil, care Rev. T. D. Christie, 50 00

ILLINOIS. — Chenoa, Louise J. Myers, for pupil, care Mrs. G. G. Brown, 5; Chicago, Ravenswood Cong. ch., Union service, through Miss E. M. Stone, for purchase of land and enlargement of Albanian Girls' School, Kortcha, 55.46; do., Waveland-av. Cong. Sab. sch., for pupil, care Rev. J. P. Jones, 15; Grace Cong. Sab. sch., for native pastor, care Rev. H. M. Bissell, 12.50; do., Rose Willard, for work, care Dr. S. B. Tallmon, 5, and for work, care Mrs. F. F. Tucker, 5, 10; Geneva, Geo. N. Taylor, for Bible-women, care Dr. P. B. Keskar, 20; Joliet, Mrs. R. E. Barber, for hospital work, care Dr. and Mrs. H. N. Kinnear, 5; Providence, Y. P. S. C. E., for work, care Rev. C. A. Nelson, 20; Wilmette, Friend, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 1; ——, Friend, for work in Japan, 1, 144 96

WISCONSIN. — Ashland, Agnes Fenenga, for pupil in girls' school, care Mrs. A. N. Andrus, 15; Kaukauna, Rev. Franz Zeller, for hospital, care Dr. H. N. Kinnear, 1, 16 00

MINNESOTA. — Elk River, Meadow Vale Miss. Soc., 10, do., do., Cong. Sab. sch., 5, both for pupil, care Miss E. M. Atkins, 15; Minneapolis, Plymouth Cong. ch., Friends, through Rev. A. H. Clark, for Union Training School, Bombay, 150; do., Pilgrim Cong. ch., H. N. Leighton, for school, care Rev. H. K. Wingate, 50; do., Friends, through Rev. A. H. Clark, for Union Training School, Bombay, 400; Northfield, Friend, for medical work, care Dr. Percy T. Watson, 10; St. Cloud, Blanch Atkins, 57, do., Gertrude Cambell, 20, do., Bessie Cambell, 10, all for pupils, care Miss E. M. Atkins, 87; St. Paul, Olivet Cong. ch., toward building at Fen-cho-fu, care Rev. W. O. Pye, 50, 762 00

IOWA. — Norwalk, Friend, for native helper, care do. 100 00

NORTH DAKOTA. — Carrington, Rev. R. Paton, for Bible-woman, care the Misses Wyckoff, 1 00

NEBRASKA. — Princeton, Ger. Y. P. S. C. E., for work, care Rev. C. R. Hager, 10 00

WYOMING. — Buffalo, Cong. Sab. sch., Young Ladies' class, of which 17.50 for pupil, and 3 toward roofing a building, both care Miss E. M. Chambers, 20 50

COLORADO. — Denver, Plymouth Cong. ch., for work, care G. S. Eddy, 10; do., 2d Cong. Sab. sch., for Bible-woman, care Rev. C. R. Hager, 30; Las Animas, Mrs. Laura E. Dunbar, toward memorial bed, care Mrs. H. H. Atkinson, 10, 50 00

IDAHO. — Mountain Home, Jun. Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 7 00

WASHINGTON. — Fairbanks, Union Sab. sch., the Laura F. Austin class, for pupil, care Rev. E. H. Smith, 10; Tacoma, 1st Cong. ch., G. R. Osgood, for school building, care Rev. J. P. McNaughton, 25; Walla Walla, Lewis F. Anderson, for work in Mindanao, 50, 85 00

OREGON. — Forest Grove, Rev. H. L. Bates, for pupil, care Rev. C. L. Storrs, Jr., 15; Portland, 1st Cong. ch., Woman's Miss. Soc., for Miss Ada Ash, care Rev. R. S. Stapleton, 50; Salem, Miss E. E. Pentland, for pupil, care Miss E. M. Atkins, 14, 79 00

CALIFORNIA. — Campbell, Cong. ch., for use of Mrs. G. D. Marsh, 6.50; do., Cong. Sab. sch., Searchlight class, for Mary Schuyler Memorial Bed, care Dr. H. H. Atkinson, 35.75; Oakland, Miss Alma Cooke, for work, care Mrs. Elizabeth L. Ennis, 5; Ontario, Bethel Cong. ch., Ladies' Aid Soc., for Little Boys' Home, Bombay, 25; Puente, Mrs. M. E. Comstock, for pupils, care Miss E. M. Atkins, 2; San Francisco, 1st Cong. ch., Friends, for use of Dr. H. H. Atkinson, 35.25; San José, 1st Cong. ch., Mr. and Mrs. C. D. Blaney, for native helpers, care Miss M. H. Porter, 100; Upland, Chas. E. Harwood, toward building new church, Fen-cho-fu, care Rev. W. O. Pye, 1,000, 1,209 50

HAWAII. — Honolulu, Missionary Gleaners, for work, care Miss Jennie Olin, 40 00

CANADA. — Ottawa, Mrs. John Thorburn, for pupil, care Miss Annie E. Gordon, 10 00

MEXICO. — Mexico, A friend of Africa, for work, care A. J. Orner, 24 59

TURKEY. — Constantinople, through Mrs. Etta D. Marden, for work, care Mrs. M. M. Webster, 28.82; Marsovan, Boys' Y. P. S. C. E., for pupil, care Rev. I. M. Channon, 5.50, 34 32

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For work, care Dr. Robert Chambers,	18 50	
Toward new building for boys' school, care Miss Mary L. Graffam,	500 00	
For pupil, care Miss E. Gertrude Rogers,	10 00	
For work, care Miss Delia D. Leavens,	10 00	538 50

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For Adana Building Fund,	3,500 00	
For girls' school building, Fen-cho-fu,	1,050 00	4,550 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For use of Miss M. S. Wiley,	22 50	
For use of Dr. F. F. Tucker,	15 00	
For scholarship, care Dr. J. C. Perkins,	15 00	
For orphan, care Miss M. G. Webb,	7 50	
For Doshisha Building Fund,	7 00	
For use of Miss C. E. Chittenden,	5 00	
For use of Dr. S. B. Tallmon,	5 00	77 00

13,699 05

Donations received in September, 43,173 70

Legacies received in September, 2,148 36

45,322 06

Atwater Memorial Fund

HAWAII. — Honolulu, Mary Castle Trust, 2,500 00

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Miss. Asso., toward outfit of Miss Mary Mathewson, 100 00

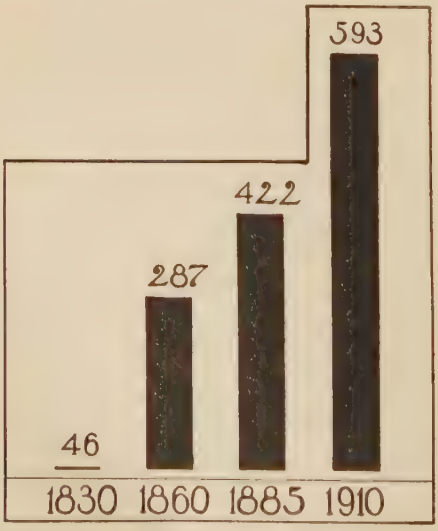
Pasumalai Seminary Fund

OHIO. — ——, Special, 500 00

SURVEY OF THE FIELDS, 1909–1910

By JAMES L. BARTON, Foreign Secretary

THE American Board has suffered during the year under review the loss of three of its time-honored and notable missionaries, Mrs. Daniel Crosby Greene, of Japan; Rev. Herman N. Barnum, D.D., of Harpoot, Turkey; and Miss Corinna Shattuck, of Oorfa, Turkey. Mrs. Greene and her husband were the pioneer missionaries of the American Board in Japan, and from the beginning of the mission until her death this year she has stood as the mother of the mission. Dr. Barnum was among the earlier missionaries at Harpoot, and was one of the famous group of three families that worked together in that station for some forty years. Miss Shattuck achieved an international reputation because of her signal bravery at the time of the Armenian massacres in 1895, and for the constructive work that she has carried on since for widows and orphans. The combined period of service of these three veterans under the American Board aggregates 130 years, or an average of forty-three and one-third years each. Who can measure the length and breadth and depth of the influence of these missionaries on the countries in which they lived and labored?



INCREASE IN MISSIONARIES

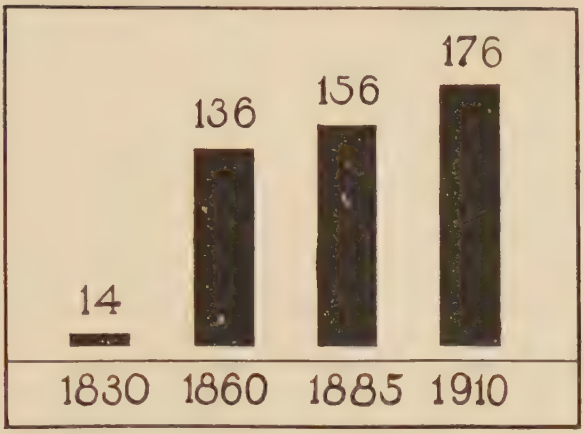
AREA OF THE WORLD'S UNREST

SPAIN

Our missions occupy at the present time the area of the world's greatest unrest. Spain has been for months almost upon the verge of revolution. This uprising is not primarily political, but intellectual and religious. It marks the struggle of the thinking people of Spain against the oppressive measures of a government itself under the domination of religious orders and of a Church that refuses to give liberty of conscience to its followers. One cannot predict the outcome, but the fact remains that thinking Spain will not long be content with the suppression of thought, judgment, and of conscience which has been so long practiced by the ruling powers in that country. Spain is struggling to be free while she is watching Portugal's endeavors in the same direction.

TURKEY

In the Turkish empire the situation does not materially differ from what it was a year ago, except that constitutional government is now a year older, the men in control have learned much by experience, and there is a greater hopefulness in the country that government by the people will not be overthrown. There are indications that the party in power is becoming not a little anxious over the evidences that so large a num-



INCREASE IN ORDAINED MISSIONARIES

ber of progressive Mohammedans are demanding the right to think. During the last few months a reaction has been manifest against the spirit of progress, which prevails especially among the Albanians of Western Macedonia. The government has not yet declared itself on the question of popular education. At the same time, the country is opening to a spirit of progress. Foreign capital is going into the empire for the construction of railroads and other general public improvements, all of which will tend to make permanent the new order.

INDIA

In India the unrest that was so prominent a year ago has been in a measure allayed through concessions granted by the Indian government, putting a larger share of responsibility upon the Indians themselves. The government is endeavoring so to reform in lines of education that the Indians, through the schools of the country, will become more adequately equipped for life in India and for doing that which India demands of her educated men. The Christian movement has gone forward with even greater progress than last year. We are undoubtedly approaching a period when we must be ready to deal with mass movements, with entire castes seeking for Christian instruction, and with villages and groups of villages breaking away from their old religions and asking to come under the tuition of the Christian missionary.

In order better to meet these conditions, the missionaries of the Madura Mission have so organized their forces that the responsibility for the conduct of primary education and evangelistic work in the mission shall rest in larger measure upon the trained native Christian leaders. This plan has been in operation for a year or more, and its results give great encouragement.

CHINA

In China the progress in breaking away from the old conservative traditions of the empire has been, if possible, more rapid than in the previous year. Constitutional government, already assured, is demanded by the people even in advance of the time when it has been promised. Local assemblies to discuss national affairs have been gathered in various sections of the country, while the imperial government has issued a decree making the English language the national foreign language of the empire. This latter decision is of supreme im-

portance, since it will compel every student in the higher schools to study English, and will undoubtedly lead to the introduction of English into all of the national schools. This action cannot fail to make the schools of the missionaries more sought after than ever, while it opens up to the missionaries avenues of approach to the Chinese people hitherto closed. Of the great number of Protestant missionaries in China, a large proportion are English-speaking. These are scattered throughout the country and have many schools of all grades well established. The time is abundantly ripe to put special emphasis upon the work of Christian education, since it is at this point that the Chinese are now especially approachable.

JAPAN

The line of national unrest which we have been following reaches also into Japan, although politically Japan is more quiet now than a year ago. We cannot lose sight of the fact, however, that during the last few weeks Korea has been constituted formally a part of the Japanese empire. When we recall the great progress which Christianity has made in Korea during the last decade, and when we also remember the significant fact that in Japan itself today there is only one registered Christian for every six hundred of its population, we cannot escape from the feeling that more should be done in Japan, not only for Japan itself, but for the sake of Korea. The Japanese Christian leaders are urging us to send missionary reënforcements to that country, and the members of the Kumi-ai churches are turning their attention to Korea, not for work among the natives of that land, but for their own people who are going to Korea in such large numbers, in order that these may become Christian and their influence upon Korea may be for Christ. These conditions present an unprecedented and immediately urgent call to strengthen the Christian forces in Japan.

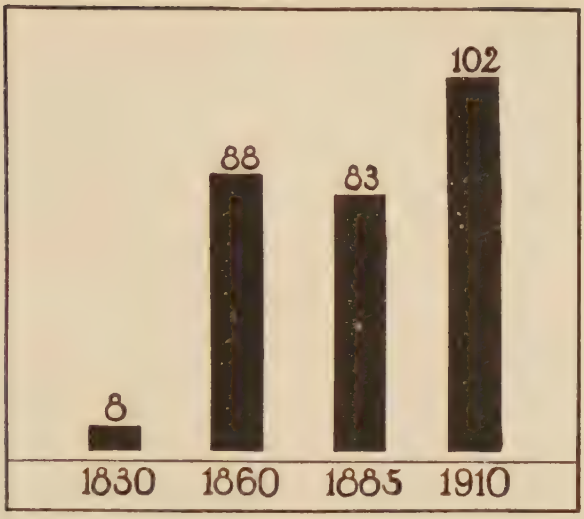
Without dwelling upon the situation as here briefly outlined, we cannot but draw the conclusion that throughout the principal countries in which the American Board has planted missions there is a spirit of dissatisfaction with the situation as it affects intellectual, religious, and political conditions. We cannot be blind to the fact that the movements in those countries are along the lines of genuine progress, preparing the way for the establishment of Christian institutions and for the promulgation of Christian truth as it is in the gospel of Jesus Christ.

OUR OPPORTUNITY

As the people of the East break with their old traditions they are unusually susceptible to the teachings of the West. For many years they have been critically studying Christianity in its relation to the national life of America and England. It is time, therefore, for us to bring all our forces to bear upon these countries, that they may have before them the demonstration of what Christianity can do for the salvation of the individual as well as of society and of a nation. There has probably never been any period when the Christian nations as such were given so wide an opportunity to put the stamp of Christian thought and Christian living upon the people of the East. This is specially true for us with reference to Mohammedans in the Turkish empire, to China, where we are in direct contact with 25,000,000 of her vast population, and to Japan, where our mission stands among the first in its strength and influence.

POLICY OF CONCENTRATION

During the year the Committee has continued to follow the policy which has



INCREASE IN MISSION STATIONS

been in practice more or less during the century of its operations, namely, that of concentration. In the earlier days of missionary work the policy was to scatter missionary families in a great number of stations. As the work progressed it became evident that concentration was necessary for the most effective and permanent results. There are but few more mission stations today in all the mission fields of the Board than there were seventy years ago. The same policy of concentration has been carried on with reference to missions. Not a few missions have been opened by missionaries of this Board which have not been continued, since it was later discovered that some other missionary organization could carry on the work more effectively and economically than could we.

It is inevitable that in entering upon new and often unknown fields there must be some temporary occupation at different points. At the same time, some fields develop much more rapidly and with greater promise than do others. If the funds of the Board and reënforcements were ample for all of the work, there would be little or no withdrawal from any field once occupied. Because during the last few years the receipts of the Board have not been sufficient to furnish an adequate support for the work to which we were committed, the mission fields of Ponape and the Mortlock Islands in Micronesia have been passed over to the Liebenzeller Missionary Society of Germany. Because of the great demands of the work in Guam for funds and reënforcements, while the mission could possibly reach only ten thousand people, the Prudential Committee have decided, during the year, that it would not be justified in sending to that comparatively narrow field the money and men so desperately required for maintaining work at several of the great mission centers. It has been decided for this reason not to continue the work in Guam, but to pass over whatever has been begun to any evangelical missionary society that is ready to continue the mission. At the present time we are in correspondence with the Methodist Missionary Society of New York with reference to their taking over the work which has been established by this Board

and carried on for many years in Spain, exclusive of the Woman's Board school, recently moved from Madrid to Barcelona. The Methodist Board has missions in Southern Europe and a complete organization for supervising the work in Spain, which the American Board has not.

In the Eastern Turkey Mission correspondence is now in progress with a German missionary society, already at work in three places in that mission, with a view to passing over to that organization one of the stations of the mission, they to withdraw from the other places where they are at work. All of these plans of withdrawal and concentration are in the interests of greater efficiency, a more economical use of the funds and forces of the Board, and a closer cooperation with other missionary societies in the division of territory.

In the face of enforced reductions and of rapidly developing responsibilities in some of the important missions, such withdrawal is inevitable. If it is the will of this Board that no territory now occupied be given up or passed over to any other society, the only effective way in which this desire can be expressed is by an adequate and permanent increase in the regular income of the Board.

On the other hand, it has seemed inevitable that the Board should strengthen and in a measure increase its work at two comparatively new points, viz., in Albania, within the boundary of the European Turkey Mission, and in Mindanao, which constitutes the mission field assigned to it by the United Missionary Societies of the Philippine Islands. In both of these missions a large part of the funds for their conduct have come from gifts received especially for this purpose. In view of the fact that there is no other missionary society which can go into Albania and take up the work, accompanied also by the fact that this country is now opening to outside influences in a way that gives assurance for the future, it seems inevitable that we should enlarge the work and seize the opportunity for reaching that warlike but most interesting and virile race. Something of the same arguments hold for Mindanao, and the Committee has decided to open as soon as possible two new stations, in order that that great island may be brought out from its savagery into the light and privileges of Christian civilization. Some of the leading Beys of Albania are among the strongest friends of our missionaries, and the government officials in Mindanao, together with local planters, are rendering substantial assistance to the work there. The Mindanao Medical Association of New York has furnished the funds for the medical work at Davao, and personal friends of the work in Albania have supplied the funds hitherto used for that work. It should be said, however, that these funds are now nearly exhausted, while the openings in Albania have extended in a wholly unexpected manner.

Within the limits of this survey it is impossible to give space for a general review of the work of the year in all the missions of the Board. This work has reached such proportions that to give a review that is at all adequate to the situation would require a volume rather than a few pages in an Annual Survey. It seems more important that for this centennial year we stretch the survey back not only over the year but over the century, in order that from this view we may catch a vision of the possibilities opening before this Board for the new century upon which we are now entering.

A CENTURY OF MISSIONS

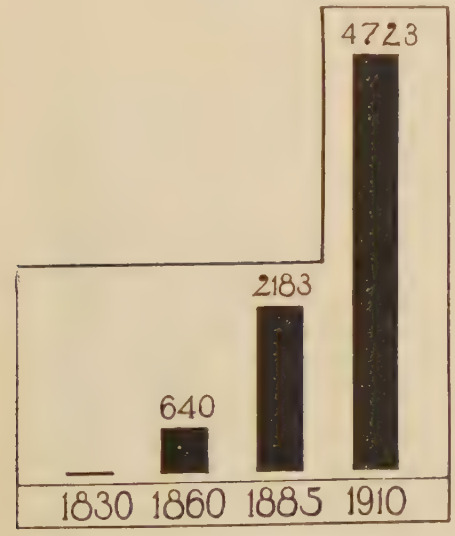
During this first century of the American Board seven of the 101 annual meetings have been held in Boston, namely, in 1813, 1819, 1823, 1830, the

semi-centennial in 1860, the seventy-fifth anniversary in 1885, and the present centenary in 1910. It may not be amiss at this time to glance back over the stages in the work of the Board represented by the last four of these meetings, in order to establish the trend of its progress.

In making comparisons it has seemed best to eliminate the statistics of the work for the North American Indians as well as that carried on in the Sandwich Islands, since both of these departments have been mostly eliminated from our consideration for a half century. There will remain then, after these exclusions, that constant factor in our work which has continued through the entire period with little change except enlargement.

STATIONS

We begin with the stations occupied in the foreign field as places of residence for missionaries of the Board, and find that in 1830, when the first meeting was held in Boston, there were only eight of these. It should be said that up to that time the emphasis of the work was laid upon the Indians in America and upon the Sandwich Islands. In 1860, when the semi-centennial of the Board was celebrated, the eight stations had become eighty-eight, which again through a process of concentration had become eighty-three in 1885, and stands now in 1910 at 102. The comparative decrease in the number of stations indicates greater organization and centralization.



INCREASE OF NATIVE WORKERS

ORDAINED MISSIONARIES

Let us now look at the force of ordained American missionaries. In 1830 there were fourteen, which increased in 1860 to 136, in 1885 to 156, and in 1910 to 176. This shows a net increase in the ordained missionary force during the past fifty years of only twenty per cent, in spite of the enormous advance in the work. The reason for this is that the ordained native pastor has in many respects taken the place and is now doing the work of the earlier missionary.

MISSIONARIES

The number of missionaries as a whole has increased more rapidly since 1860, when the Woman's Boards have added their strength accounting for about one-third of the increase in the missionary forces. Enumerating the wives as well as the unordained men and the single women, but only those who are under full appointment, we find that the number of missionaries in active service at the four periods were, in 1830, forty-six; in 1860, 287; in 1885, 422; and in 1910, 593, showing a rather uniform rate of increase, upon the average of about 180, or about forty per cent, for each twenty-five years since 1860.

NATIVE LABORERS

It is when we come to the native laborers that we begin to note signs of

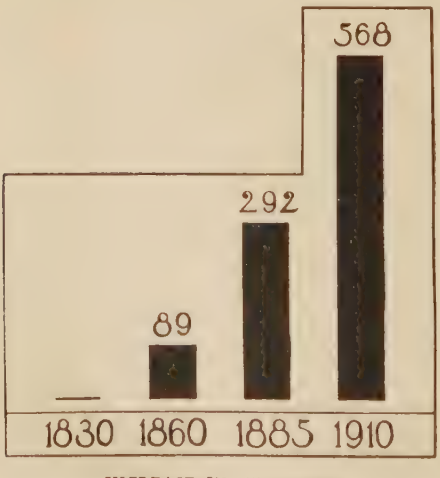
marked progress. These figures in themselves make clear the possibility of broad and fundamental advances of the work without a corresponding increase in the number of missionaries from the United States. In 1830 it is almost impossible to find in the reports of the missions any allusion to native Christian workers. It would hardly be expected that in the eighteen years during which work of any kind had been carried on in India a native agency could have been created. At that time, as will appear later, there were but a mere handful of native Christians of any kind. In 1860 reports refer to 640 persons in all of the stations who are called "native helpers." Not a few of them are shown to be little more than missionary assistants of the crudest sort, mostly teachers of small children in the rudiments of reading. In 1885 this number had risen to 2,183, and included men and women of recognized ability. This number of native Christian leaders, who in 1885 outnumbered the missionaries five to one and the ordained missionaries fourteen to one, has become in this our day an army of 4,723, outnumbering the entire missionary force eight to one and the ordained missionaries twenty-seven to one. It should also be stated that the standard of education and general equipment in this native body at the present time is much higher than it was twenty-five or even ten years ago.

INDIGENOUS CHURCHES

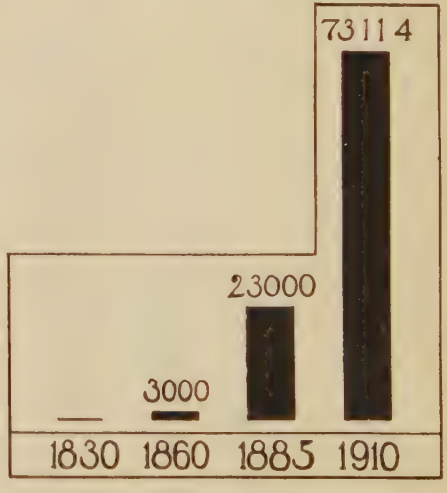
When we turn to the number of the native churches we find that the figures, while most striking, are not so significant. In the earlier period there were no native churches, strictly speaking. The churches then reported were missionary organizations, with but few native members. In 1860 we find a record of eighty-nine churches and in 1885 of 292, while we report this year 568. The number of native churches has practically doubled each twenty-five years, while their aggressive strength has more than quadrupled in that period.

CHURCH MEMBERS

The increased strength of the churches is made more apparent by comparing the membership of these churches at the four designated periods. In 1830 none were reported, and in 1860, while there was no attempted tabulation, references are made to about three thousand native church members. This was the fruit of



INCREASE IN CHURCHES



INCREASE IN CHURCH MEMBERS

INCREASE IN PUPILS

nearly fifty years of missionary effort and sacrifice in the fields abroad. The number had become 23,000 in 1885, and in 1910 we are able to report a church membership of 73,000. A net threefold increase is indicated in native communicants during the last twenty-five years, and during the last fifty years a twenty-four-fold increase.

PUPILS UNDER INSTRUCTION

When we turn from the churches and their membership to the number of pupils under missionary instruction, we recognize the unfairness of the statistics, since the earlier schools were almost wholly of the lowest primary grades, while in the latest period students of collegiate and preparatory institutions in large numbers are included. The lifting of the standards of scholarship has been even more marked than the increase in the number of pupils. Twenty-five years ago practically all children that could be persuaded to enter missionary schools were accepted, and the courses of study and instruction were adapted to their capacities. At the present time, in a great number of schools, standards of scholarship, together with other requirements, are fixed, and those who do not comply with those standards are not enrolled. At the same time it must be stated that on account of limited accommodations many who would otherwise be received are turned away.

In 1830 we learn that there were 4,770 children in schools conducted by missionaries. Thirty years later 8,000 pupils are recorded; in 1885, when the period of higher collegiate institutions was beginning, there were 35,561, and at the present time we report a student clientele of 73,868. Among this last number is a great body of both men and women in collegiate and theological courses, while many more are in preparatory schools with the college course in view.

INCREASE IN CHINA ALONE

CHINA

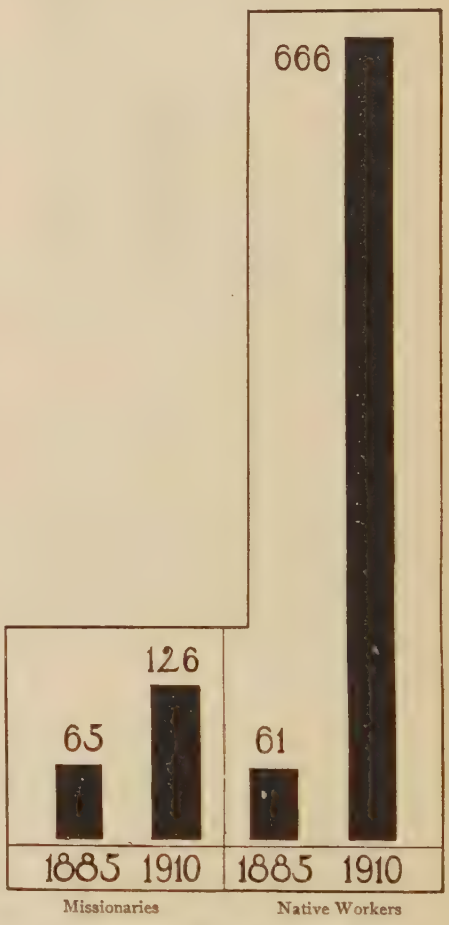
As an illustration of the advance made in a single country let us take China and note the progress there during the past twenty-five years, or since the last meeting of this Board in Boston in 1885. At that time we had sixty-five American missionaries, while today we have about twice that number. This does not indicate much advance for so long a period. But when we note the sixty-one native Christian workers then and compare that number with the 666 at the present time, we see that in this permanent and effective arm of the service there has been more than a tenfold increase.

Twenty-five years ago all of the churches connected with the Board in China reported a membership of 1,174, while today there are ten times that number, or 11,363. Then there were but 661 Chinese pupils under missionary instruction in our missions in China, while today there are 4,991, an increase of nearly eightfold.

We note then that while the missionaries have only doubled in number, there has been a multiplication of Chinese Christian workers, pupils, and communicants from eight to ten fold.

CONTRIBUTIONS BY THE PEOPLE

The value and importance of all that has been here said of the enlargement of the work are made vastly more significant by that which follows. Since this Board began its operations in the East there have not failed to appear from time to time those who have referred to the Christians in the missionary churches as purchased by missionary funds. Many have refused to believe that so large a number of Asiatics could have abandoned their old religions and identified themselves with Christianity without some more tangible motive than their acceptance of Jesus Christ. The term "rice Christians" has become classic with critics as a term by which to designate those who in the Nearer or Farther East have professed Christianity. These critics



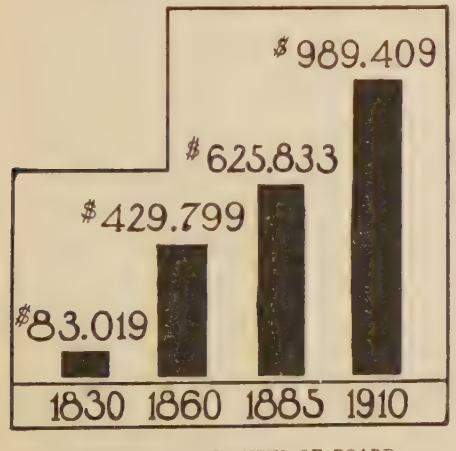
INCREASE IN CHINA ALONE

have been quite content to call names without proof.

Whatever reasons there may have been during the first half century for casting doubt upon the sincerity of the native Christians, we have positive evidence in these latter days that they are not only ready to face persecution for conscience' sake, as so many have suffered from the first, but they actually

make financial sacrifices, which for some Orientals are harder to bear than physical pain. Reference is here made to the amounts of money members of the missionary churches have contributed for the support of their own churches and church schools, for the higher Christian education of their children, and for the propagation of Christianity among their own people.

In 1830 there was no allusion to contributions from the people for support of the work, and probably few, if any, missionaries or Board officers thought it possible that the people they were seeking to Christianize would ever pay any appreciable part of the cost of the work. In 1860 we find the slightest allusions in the reports about the people themselves being even invited or permitted to make any contributions. Even in 1885, only twenty-five years ago, while the reports of different places refer to "contributions by the people," amounting in all the fields to some $21,762, the fact was not regarded by the officers of the Board of sufficient importance to tabulate in the reports or to exhibit or allude to in any special manner. A new impulse was given to the policy of self-support in mission fields during the last two decades, which has revealed a storehouse of resources and a means of discipline and testing never before imagined. It is probably true that there are few, if any, phases of missionary work that have given more confidence in the faith, sincerity, and purpose of the native churches of the East than the fact that in the midst of chronic poverty as viewed from our Western standpoint, and often of abject want, the 73,000 members of the missionary churches and their colleagues connected with this Board's work abroad, gave last year for the very purposes for which the American constituency of this Board contributed, namely, the support of their own Christian and educational institutions and for the propagation of the gospel among their own people, nearly $277,000. It is a fact of tremendous significance that for every dollar our 700,000 church members gave for the support of the native work, as separate from the support of the missionaries, the 73,000 native church members gave one and one-half dollars. Had our church members given in the same per capita ratio, they would have contributed $14.50 in place of every dollar they did give; and if our American churches had given in proportion to the value of an average day's wage there and here, this amount must needs be multiplied by ten.



INCREASE IN RECEIPTS OF BOARD

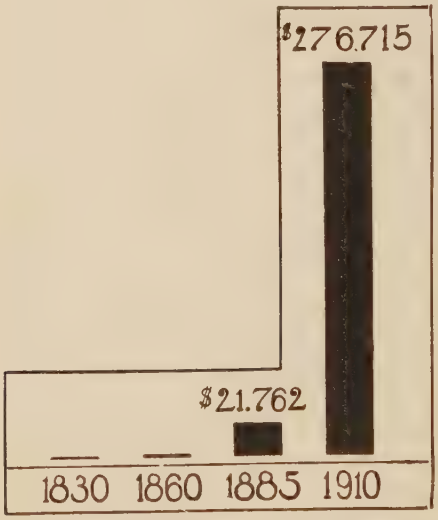
Let no one say hereafter that these brethren and sisters in the East are not as true followers of Jesus Christ as are we, the favored members of the churches of the West.

RECEIPTS OF THE BOARD AT HOME

The receipts of the Board from the constituency at home show a steady growth at the four periods taken as the basis of our present comparison. It will be noticed that the advance made here is not so marked as that made by native Christians themselves, and that it does not correspond with the increase in the

membership of our churches and their added wealth. The figures show, nevertheless, an advance that indicates confidence in the work done and in the Board that is directing it.

Starting with less than $1,000 received during the first year of the history of the Board, its receipts became $83,019 in 1830, $429,799 in 1860, $625,833 in



INCREASE IN GIFTS FROM NATIVES

1885, and during the fiscal year just closed the Treasurer reports receipts amounting to $989,409. In other words, the contributions of the native Christians increased during the last quarter century elevenfold, while contributions of our American constituency increased a little less than fifty-two per cent. What might have been the results had our own beneficence kept pace with that of our Christian brethren and sisters abroad!

HIGHER EDUCATIONAL WORK

Since the American Board had its birth in a college and was cradled in a theological seminary, and since from the first its missionaries have, for the greater part, been college trained men and also graduates of theological schools, it was but natural that education should have early found place in the missionary work they established abroad. Who could know and appreciate better than they the value of the college and training school, not only to the church, but to society and the state? It was to be expected that in their plans for creating in the East a new religious order as well as a new society they should give large place to the training of the youth and the creation of an educated native force able to command a hearing among their own people and recognized everywhere as capable of safe and wise leadership.

It is also a most significant fact that in 1830 of the sixty-six Corporate Members of the Board nearly one-third, or twenty-one, were college and theological seminary presidents or professors in such institutions. It is therefore no wonder that college men were sent out and that the education of native youth had a large place in the plans of the Board and the missions.

The school, organized according to the best known methods, has from the first had large place in the missionary economy and practical methods of this Board. While there have been discussions as to the place of education in the work of permanent evangelization, the end of all has been renewed efforts to reach the bright youth of the East through the Christian teacher, and to give unusual training to select young men and women for special positions in the church and society and state.

As one would expect, this has resulted in an increasing number of higher institutions of learning for both young men and women in all of the great countries where we have planted missions. All of these institutions have had a gradual and wholesome growth, always under the desire of the people of the country for a safe, sane, and modern education for their children and the demands of the missionary work for the product of the

college and seminary. These two impulses have worked together in producing the chain of collegiate and theological institutions that are an honor to this Board and that belt the earth today. Without these the work of the Board could not be aggressively continued, and the hold we now have upon the races of the East would be loosened if not largely dissipated.

Under the impulse now sweeping over the Asiatic and even African races towards a modern education, amounting almost to an intellectual revolution, the importance and need of our higher educational work have been enhanced. What was of great value before has become imperative now. Through these institutions we have been forced into a position of leadership in the movement towards modern education not anticipated and not sought, but impossible to escape.

Hitherto an annual appropriation from the Board for the support of the American teachers and missionaries engaged in this higher educational work has been the method of the Board's support. A few of these colleges have already secured small endowments, but for the most part they have been compelled to rely for support upon receipts from students, special gifts from various sources, and the inadequate and precarious grant from the Board.

The time has arrived when more permanent and dependable support must be secured; in this the missionaries, the Prudential Committee, and the Board itself are united. The plan agreed upon is to secure a permanent endowment of not less than two millions of dollars, the fund to be held by the Board, the income each year to be appropriated according to need to this higher educational work. The first charge upon the fund will probably be the salaries of the American missionaries and teachers, followed by the support of the native teachers, equipment, library, apparatus, etc. The present plan contemplates only colleges and schools for men, but it is hoped that similar endowment may be secured for accomplishing the same relief for the women's colleges. For them the need is equally appealing.

A glance at some of these Christian educational institutions and the place they occupy in the different countries establishes their supreme importance in the work of planting the kingdom of Christ in lands that are not now Christian.

A FEW ILLUSTRATIONS

In Turkey greater freedom has been accorded to all forms of teaching, while the people themselves are unprecedentedly awake to the need of a thorough education for their children. In Bulgaria the Collegiate and Theological Institute, the only evangelical training school in the country, had accepted in August all the students it could accommodate, although the most of its pupils register about the middle of September.

Anatolia College at Marsovan has become the resort for Russian young men seeking an education, its Russian students, among the best upon its rolls, having about doubled each year for the last four years.

The International College for men in Smyrna has for years drawn all its support, except the salary of its missionary president, from the people, and is overwhelmed with students.

Euphrates College at Harpoot, in the heart of Armenia, and Central Turkey College at Aintab, as well as St. Paul's Institute at Tarsus, are all in the closest touch with the dominant Mohammedan leaders, and are directing forces that are shaping the new life and thought of New Turkey.

In addition to these collegiate institutions there are the five theological training schools, whose task it is to train the

men who are to direct the 141 Protestant churches as they demonstrate to the people of that country the practical and vital principles of Christian living.

Is it any wonder that the call for advance from the six colleges and five theological training schools in Turkey seems imperative?

In India the educational reforms connected with the universities are compelling all colleges to better equipment, under penalty of loss of charter. We are in full accord with the new order, but its application demands radical advance in expenditures for apparatus, libraries, and teachers, as well as for buildings. A crisis confronts our higher educational work in the American College at Madura, such a crisis as only increased financial aid can avert.

In our two theological schools in India we have eighty-one students, and the call of the land is for more and better trained men for leadership in the churches.

When we contemplate the place of higher education in China at the present time, words fail to reveal the situation as it confronts us. The entire empire is looking to the United States for counsel and instruction in matters educational, while the English language has been made by imperial decree the official foreign language of its national schools and of the Educational Department. We ought at once to quadruple, at the very least, the strength and capacity of every one of our educational plants, and so far as we can now see we may be called upon next year to make a similar advance. China is taking on Western thought and learning with astounding rapidity. She will have the learning whether we give it or not, but the opportunity is ours to see that it is obtained from Christian teachers and in Christian surroundings. Our collegiate and theological institutions at Peking, Tung-chou, Shansi, Shao-wu, Canton, and Foochow stand at the center of this movement.

The Doshisha in Japan holds a place in the nation it never before commanded, and its influence is wider than at any other period in its history.

What can we say regarding the new educational situation in South Africa and in Mexico, all of which adds to the demonstration that in the history of this Board we have never occupied so many positions of strategic importance or faced such possibilities for effective and permanent advance as we hold today in twenty-six institutions of higher learning for young men in eight of the great countries of the world.

ENDOWMENTS SECURED

At the last meeting of the Board the following action was taken:—

"In view of the unquestioned need for the immediate creation of a Two Million Dollar Endowment Fund for the educational work of the American Board, and in order that as Corporate Members we may do our share towards its achievement during the coming year, be it *Resolved,* that the President be asked to appoint a special committee of seven from our membership to coöperate with the officers of the Board in bringing this about before the meeting in Boston in 1910."

This action is definite and easily understood. It was easier to pass the vote than to secure the consent of Corporate Members who could give the time and strength which service upon such a committee demanded. After a series of declinations upon the part of various Corporate Members of the Board, the President decided to ask that longer time be given for making up the committee.

This does not mean, however, that no progress has been made. Corporate Members of this Board, a score of them and more, who did not wish to serve upon a committee have interested themselves in the plan for the permanent

endowment of the higher educational institutions of the Board, the need for which was never so acute as at the present time.

If the importance of the completion of a permanent endowment fund of at least $2,000,000 was recognized at the meeting of this Board two years ago, and again last year, it is vastly more important today. Much quiet work has been done during the year, as has been suggested, and that, too, with not a little encouragement. Already good pledges and money have been received from less than a dozen people for something over $1,100,000, and others have the question under advisement. These funds are given with the understanding that they are to constitute a general permanent endowment fund to be held by the Board, the income alone to be appropriated from year to year for the support of the higher educational work of the Board abroad. Only $100,000 of this amount is conditional upon the completion of the $2,000,000.

This fund, when completed, will accomplish more for the education of the leaders in the great, restless Eastern nations than ten times that amount could do in this country, while the relative influence of one educated son of the Orient will be at least a hundred times that of a graduate in our own land of universities and colleges.

CONCLUSION

This brief survey of the year and of the century affords a glimpse of the assets which belong to this Board, and which are at its disposal for the beginning of its second century of Christian service. These assets are the accumulation of capital and experience, native and foreign missionary forces, and prestige, as well as established bases of operations in the great centers of the non-Christian world.

A century ago our mission work was begun with none of these assets. The missionary Board and its missionaries faced the great problem of bringing this world to Christ with only the promises of God as their assurance, and their faith in those promises and in Jesus Christ as their capital. Under divine guidance they went forth and have accomplished mighty things in the name of the Master whom they served. No one, a century ago, would have been so bold as to predict that within a hundred brief years the missionary forces should have thus won their position and gained such a foothold, not only material, but spiritual also, in the capitals of the non-Christian nations as well as throughout their territory.

We now witness the patent fact of mission progress, and see in it an indication of what we may expect in the period which is before us. We have our great mission plants in excellent working order, manned by some of the ablest missionaries in the world, with whom are coöperating a vast army of trained native leaders. We face the new century with the assurance that the Lord who has owned and directed this work during the century that has passed will continue to direct it in the century to come. The fields we occupy are strategic, none more so in all the world, and our stations are central and influential even beyond the borders of the territory occupied. We have reason to take new courage and press forward in every department of our work, with the assurance that only victory lies in advance. With the prestige now established through the accumulations of the century, and with the support from the churches of this country in accordance with their numbers and their resources, there is no reason why the work of this Board abroad should not double in volume and in results every five years for the next quarter of a century.

STATISTICAL SUMMARY

When we turn to the purely statistical side of the work of the year we find much that gives us courage. The number of missionaries has slightly increased, owing not to any special reënforcement of any fields, but because of the sending out of new candidates to take the place of those who must soon retire from the work. The force of native laborers upon whom greatest reliance is placed has made considerable advance over last year. Last year we were able to report 4,564 trained natives at work in connection with the missionaries of the Board; this number is increased more than 150 this year, and we report 4,723 at the present time, of whom 309 are ordained and 648 unordained preachers and evangelists. The 568 churches report a membership of over 73,000. There has been in many of the mission fields a revision of the church rolls during the year, which has had a tendency to reduce the number of communicants reported. To these churches were added last year over 5,000 on confession of their faith. There is a constituency outside the church membership numbering over 170,000, who in some countries are classified as Christians, although they have not yet joined the church. It is among this number that the catechumens are found, from whom the church is to be reënforced. The mission Sunday schools report nearly 88,000 on their rolls during the year. The fourteen theological schools have 204 students preparing for the Christian ministry. The entire number under Christian instruction in connection with the various missions is 73,868. In the medical work of our missions there were given last year over 350,000 treatments, while the printing presses have turned out over 27,000,000 pages of Christian and educational literature, the most of which is sold to the people for whom work is carried on.

During the first century of modern missions now closing we have witnessed achievements in the Christian conquest of the world of which the originators of the movement did not dare to dream. Barriers have been removed, opposition turned into coöperation, and enemies into allies, as Christianity and the institutions for which it always stands have become indigenous in the great centers of the Orient. Christian native forces are assuming with joy and efficiency burdens the missionaries bore a few decades ago. The point of view of the great, restless East is rapidly changing, and while not ready to adopt Christianity as a national religion, few indeed are they who refuse to speak well of it.

In the meantime, through improved methods of travel, the international post, and the telegraph, distance has been greatly annihilated and the non-Christian nations are brought to our very door. Not only are the barriers of approach removed, but the great Asiatic nations and races have become our actual neighbors and await the message we have to deliver.

We need them as truly as they need us. We of America require this vast field for the exercise of our religion, in order that it may not perish of idleness. We can never fully know the Christ whom we preach until he is interpreted to us by every race and in every language of earth. That any one may know him in completeness all must know him in part. There can be no faltering as we turn our faces to the unfinished task of the century before us.

GENERAL SUMMARY, 1909–1910

Missions

Number of Missions	20
Number of Stations	102
Number of Outstations	1,329
Places for stated preaching	1,722

Laborers Employed

Number of ordained Missionaries (9 being Physicians)	176
Number of Male Physicians not ordained (besides 14 women)	26
Number of other Male Assistants	12
Number of Women (14 of them Physicians) (wives 188, unmarried 198)	386
Whole number of Laborers sent from this country	593
Number of Native Pastors	309
Number of Native Preachers and Catechists	648
Number of Native School-teachers	2,577
Bible-women	417
Number of other Native Laborers	775
Total of Native Laborers	4,723
Total of American and Native Laborers	5,323

The Churches

Number of Churches	568
Number of Church Members	73,114
Added during the year	5,096
Whole number from the first, as nearly as can be learned	210,423
Number in Sunday Schools	87,876

Educational Department

Number of Theological Seminaries and Training Classes	14
Students for the Ministry	204
Students in Collegiate Training	1,695
Boarding and High Schools	132
Number of Pupils in these Schools	13,984
Number of Common Schools	1,335
Number of Pupils in Common Schools	56,467
Whole number under instruction	73,868
Native Contributions, so far as reported	$276,715

A PORTION OF THE REPORT OF THE PRUDENTIAL COMMITTEE FOR THE HOME DEPARTMENT 1909-1910

The receipts of the Board for the first year in its history were $999.52. The receipts of the Board the past centennial year were $989,408.74. The increase is nearly a thousand fold. Looking back over the record of one hundred years we find that the progress has been by no means uniform. There is advance, however, in all the decades except one, the first three decades naturally advancing more rapidly than the others. From 1841 to 1850 and from 1861 to 1870, owing to abnormal financial and political conditions in the country, only a slight gain was made. From 1891 to 1900 there was a falling off, due chiefly to the doctrinal controversy, but also to the lessened sense of responsibility on the part of the churches after the great Otis and Swett legacies were received. It is cheering to find that the rate of progress during the last decade of the century has been the greatest of any decade during the past fifty years. The total receipts of the Board for one hundred years are $40,161,789.43. This is an impressive figure. And yet when we compare it with expenditures in other lines it seems small. Forty million dollars is four millions less than the cost of the last four battleships ordered by the United States government. It is sixteen millions less than the people of Massachusetts have put into the purchase of the 28,000 automobiles which they now own. The great lesson of these figures is as to the remarkable economy of this work. It seems almost past belief that an enterprise of such magnitude has been brought into existence and maintained for a century for a little over forty million dollars. There is no line of work in the world where money will go so far as in foreign missions.

We had hoped in this centennial year to reach the long aimed for goal of a million dollars in receipts, but that was not to be. We had also hoped to close the year without a deficit, but this, too, was denied us. We came within $10,591.26 of the million dollars and we fell short only $6,005.62 of ending the year without a deficit. We are happy to announce, however, that since our books were closed this indebtedness has been paid through the generosity of a few friends. The Treasurer's report, taken all in all, is a gratifying one. The great outstanding fact of the year is the gain in the giving of the churches and individuals, amounting to $53,999.67. This is distinctly encouraging. It is the first clear evidence that the churches are awakening to the new opportunities and responsibilities arising from new conditions abroad. Aside from the special interest in making our centennial year a success, all the factors which helped us during the past twelve months will be working in coming years.

The Apportionment Plan

The Apportionment Plan of benevolences, in whose benefits all our missionary societies share, is steadily gaining ground. Its beneficial influence is reflected in the gain already made. As the Apportionment Plan runs for the calendar year, and as under its working many churches make their offerings by weekly pledges, there is still a chance for a large gain to be realized in this, the first year when the plan has been tried on a wide scale. The Apportionment Plan calls for $560,000 for the treasury of the American Board as distinct from the Woman's Boards, and excluding incomes from legacies, interest, and kindred sources. Last year we received as applicable upon the apportionment $476,035. The churches have failed to raise their full amount by $83,965. If this amount can be gained during the coming year it will be an occasion of rejoicing indeed. Every one of our twenty missions and practically every one of our 101 stations would feel the forward impulse. The work would be increased far beyond what would seem to be indicated by the figures, as the surplus would be applied mainly to the work under the hands of our missionaries, in many instances doubling their effectiveness. It would also allow for a slight increase in the number of missionaries and enable the Board to relieve somewhat the heavy burden of personal expense resting upon many of our workers because of inadequate salaries and allowances. Clearly the one plain duty of the denomination is to carry the Apportionment Plan through to success. We bespeak the personal influence of all our Corporate Members to this end.

The Laymen's Missionary Movement

Another factor which has helped toward the gain reported is the Laymen's Missionary Movement. Where so many different agencies are at work among the churches it is impossible always to trace gifts to one influence or another. But information reaching us from several of the cities where the laymen's conventions were held, as well as direct evidence coming in letters transmitting gifts, indicates that we owe much to this new movement. Since its function is inspirational and educational, rather than administrative, many good results should appear later on. Wherever the Laymen's Missionary Movement goes it advocates the weekly pledge system in giving, the pledges being secured at the beginning of the year by a personal canvass. In multitudes of churches the plan of having an annual collection has been abandoned and the more systematic way adopted. Such work is bound to reveal itself as the years go on. At the same time the Laymen's Missionary Movement has set a new standard of giving for men who do not wish to confine their donations to the church offering. Many gifts have come to us direct from the donors as the result of the lay appeal.

The Committee of One Hundred

Closely associated with the Laymen's Missionary Movement, yet independent of it, has been the estimable work of the Committee of One Hundred

laymen of our own denomination, organized at the instance of the Congregational Brotherhood. The chairman of the committee, Mr. John B. Sleman, and the secretary of the Brotherhood, Rev. Frank Dyer, have been indefatigable in their efforts to advance the receipts of the American Board as well as those of the home societies. Other members of the committee have also contributed liberally of time and money in this campaign. Utilizing wherever possible the conventions of the Laymen's Missionary Movement, these brethren have by no means confined their labors to that agency, but by personal visitation, letters, circulars, and advertisements have kept before the men of the churches the aim of the denomination to raise $2,000,000 for all our benevolent work. Whether or not this goal is reached during 1910, it is already assured that the outcome will fully justify the splendid effort put forth.

Non-Contributing Churches

At the last meeting of the Board much attention was given to the problem of the non-contributing churches, and acting upon the recommendation of the Prudential Committee the Corporate Members voted to divide these churches among themselves for special cultivation. It was thought that the centennial year afforded an unusual opportunity for interesting every church in the denomination in the work of the Board. Nearly all our members entered into the plan, and early in the year an assignment of churches was made through a state committee system. It was found that the showing was not quite as bad as supposed, since the Hawaiian churches had not reported in detail, but had sent their gifts in a lump sum, and as a number of churches on the Pacific coast, giving exclusively through the Woman's Board of the Pacific, had not been reported to us. Good work was done among some 2,400 churches, with the result that we have reduced the number of churches not sending any gift to 2,147. If this seems to any discouraging, it does not to those acquainted with the condition of the churches in question. Many of them are home mission churches, struggling for existence; many more are of purely foreign membership, only loosely attached to our denomination, sending the little money they can raise for foreign missions to a society in the old country; not a few are pastorless or have pastors from other denominations who know nothing of our work; the balance, a small residuum, it must be confessed, do not give because they do not want to give. These last should have our continued sympathy and care, in the expectation that by patience and tact they can be brought into the work and share in all its rich rewards.

Per Capita Giving

Much is being made of the per capita way of registering benevolence. We confess to no great interest in this method. It is not simply that such figures are uniformly humiliating, but that they are liable to be misleading and even harmful. There is no inspiration in the per capita idea. It is not likely that in any church the financial conditions are so uniform as to make a per capita

appeal appropriate. If it be argued that the figures pertain only to an average of giving, this consideration is offset by the known fact that many persons who should and might give largely are content with equaling the average called for. This method of computation is useful only as a measure of progress in a large group through a series of years. Using it then, not as an incentive, but as a record, we are interested to find that the giving of the Congregationalists to foreign missions during the year just closed has been $1.096 per member, as compared with $1.03 per member during the year before. The record for the past ten years has been as follows:—

1901	$ .873	1906	$1.12
1902	1.008	1907	.937
1903	.914	1908	.918
1904	.912	1909	1.03
1905	.898	1910	1.096

It is understood, of course, that the above record does not include legacies or interest on invested funds, but only the gifts of the living.

Special Centennial Gifts

One of the features of the year's work as laid out in our last annual report has been the securing of special gifts for buildings and other objects which could not be provided for in the regular appropriations. It was hoped that a number of sizable gifts could be obtained either as memorials to departed friends or as centennial thank-offerings. The appeal was made for "extra" gifts, that is, for gifts over and above what the donor would ordinarily send to the Board. We are happy to announce that several notable gifts of this kind have either been made or promised. Among the urgent needs thus met we will mention: $7,000 for a hospital at Harpoot, $5,000 for a boys' school at Van, $300 for a church building at Melur, $3,000 for a church building at Fenchow, $6,000 for a hospital at Pang-Chuang, $4,000 toward a theological seminary building at Foochow, $3,000 for a steam launch for the Philippines, $11,000 for a church building at Foochow. In all about $60,000 has been secured for these "preferred specials." It is largely on this account that the total receipts from "specials" the past year made such a gain, the amount being $99,020.62 as against $73,775.29 for the year before.

The Activity of Pastors

One of the features of the year has been the preaching of American Board centennial sermons. We have no means of estimating how many discourses of this kind were delivered, but from inquiries received for historical material we are confident the number runs above a thousand. Not a few churches made special offerings upon the suggestions of the pastors, and all who learned of the wonderful way God has owned and blessed this Board were stimulated to greater devotion. We cannot emphasize too strongly the value of such work

in the pulpit. Now that the history of the Board is published, we trust many pastors may review the book before their congregations.

A similarly helpful activity has been the centennial programs in the meetings of the ecclesiastical bodies, notably in associations and in conferences. Special literary material was provided by the Board and utilized to a large extent. Altogether the work of the Board has been placed before our church constituency more thoroughly and effectively than ever before. The results of this educational work should appear for years to come. That the mind of the church and of the world is steadily changing in a favorable manner toward foreign missions is now generally conceded. Many are saying, "The day of the foreign missionary has come at last." While it is easy to yield to one's optimism in such a movement and to expect larger and more immediate results than are likely to appear, one must believe that better days are before us, and that for the first time since the first century the church as a whole is beginning to recognize and accept her world responsibility. Certainly looking back over the progress of the past twelve months, after reviewing our plans and expectations in detail, we can say as was forecast at Minneapolis, "*This has been a Great Missionary Year.*"

New Recruits

A considerable part of the time of the Secretaries in the Home Department, possibly one-third, is occupied with obtaining candidates for missionary service and preparing their papers for presentation to the Prudential Committee and the various Woman's Boards. At the meetings of the Prudential Committee much attention is given to the consideration of these offers of service. No part of the work is so inspiring as this. The contact with the earnest young men and women from our colleges, seminaries, and medical institutions, who have given their lives to foreign work, is an experience any man might covet. Every year some improvement is made in our methods of dealing with candidates, and we feel that we are gaining in efficiency in this most important function of the Board's administration. The standard of qualifications for candidates is steadily rising, and this fact goes far to account for the lack of a sufficient number of applicants to meet the needs of the work. At the same time it should be borne in mind that the supply of volunteers is far from adequate, even on the basis of former standards. In lines of special work by women, such as medical practice, nursing, normal training, and kindergarten work, the need is very great.

Since the last annual meeting we have sent out, or appointed with the expectation that they will soon go out, forty new missionaries. Of these eleven are ordained men, five are doctors, seven are wives, and sixteen are unmarried women. In addition to these we have appointed for limited terms of service eight others. It is our opinion that not for many years, if ever, has the Board been able to rejoice in a stronger band of new missionaries than those we gathered for the annual training conference last June. The list of appointments is given at the close of this report, as also the usual

statement as to missionaries returning to their fields. There are now in this country on furlough 124 missionaries.

Giving in Four Figures

We propose as one of the leading lines of work for the new year the building up of a list of persons who will make an annual contribution to the Board of $1,000 or more. The idea of "The Four Square League" which was developed at the St. Louis convention of the Laymen's Missionary Movement last winter is full of possibilities. Without encumbering ourselves with any new machinery, but simply utilizing our present agencies, by quiet work throughout the year we should be able to secure such a list of large and regular contributors as will materially advance our receipts. Already we have a goodly number of such persons, and we can say from accurate knowledge that these men and women who are able to give in four figures are obtaining a large degree of satisfaction from the arrangement. Most of them are supporting a missionary family or are standing behind some particular institution or branch of the work.

We stand ready to make assignments for $1,000 donations, or of smaller sums, and we guarantee to the donor a close, personal touch with the workers. There is joy, there is profit in this arrangement, and we earnestly hope that at this centennial meeting a number of friends may come forward and offer to place their names on the subscription list for generous amounts. A score of such persons will accomplish as much for the finances of the Board during the coming year as perhaps a thousand churches making an increase in the usual way. We must have, of course, enlarged giving on the part of the many through the church offering, but the times and the requirements of the work also call for men and women who will do large things in a personal way. Let the centennial meeting be noteworthy as starting such a movement and it will inaugurate the new century in a most worthy manner. We recommend that the Board take some appropriate action at this meeting looking to increasing the number of large individual contributors, and we would express the hope that the Corporate Members themselves will coöperate earnestly with the officers of the Board in making this effort a success.

REPORT OF THE TREASURER

For Year Ending August 31, 1910

In this centennial year it seems an appropriate time to present a more complete report of the Treasury Department of the Board than ever before, and this report will contain not only a statement of expenditures and receipts, but a list of the funds of the Board, the amounts of these funds at the beginning and at the end of the year, the income received, a list of the investments, their book value, their market value, and a statement in detail of the Board's assets and liabilities.

Expenditures

The total expenditures of the Board for the current work were $950,622.94, an increase over the previous year of $40,226.45, and of $70,611.29 over 1908. More than half of this increase the past year was due to the larger amount of gifts for special designated objects. The regular appropriations made at the beginning of the year for the general work of the missions, which includes salaries of native evangelists, preachers, teachers, schools, touring, and all the work of the missions excepting the salaries of the missionaries and the work of the Woman's Boards, had for seven years been limited to $121,832. Owing to the urgency of the need and in recognition of the great value of this part of the service, at the beginning of the year the appropriation for the general work of the missions was increased by adding $6,672. The total cost of the missions for the year was $861,868.26, an increase over the preceding year of $37,525.14.

The expenses of agencies and of the Young People's Department increased $9,203.92, but this increase includes expenses in connection with the Laymen's Missionary Movement and the traveling expenses of officers and missionaries in coöperation with this movement, together with a grant for the Committee of One Hundred Laymen appointed at the instance of the Congregational Brotherhood, as well as a full year's salary for the assistant secretary.

The cost of administration and publications was less than the preceding year.

The Woman's Board of Missions, Boston, had fully met all the obligations which it had assumed, and the same was true of the Methodist Protestant Women's Society and the Canadian Congregational Foreign Missionary Society. The amount due from the Woman's Board of the Interior August 31, 1910, was $30,926.14, and from the Woman's Board of the Pacific $3,983.81.

Receipts

The following statement gives the receipts, the analysis being the same as in previous years:—

Gifts from churches and individuals	$341,703.65
Matured Conditional Gifts	23,662.27

Income from miscellaneous funds	$22,096.29
Woman's Boards	269,022.88
Sunday schools and Christian Endeavor Societies	11,648.86
Receipts for special objects	99,020.62
Legacies	136,565.37
From estate of Solomon H. Chandler, for use as specified in the will	30,000.00
Income from General Permanent Fund	21,315.75
From Joint Campaign Fund	34,373.05

These receipts in all were $989,408.74.

The increase in the gifts for special objects was $25,245.33, and in comparison with two years ago an increase is shown of nearly 100 per cent. A large part of the present year's increase is due to gifts made in response to appeals in the *Missionary Herald* and elsewhere for buildings in several of the missions, imperatively needed, but for which it was felt that no sum could be taken from our current receipts.

Co-operating Societies

The success of our coöperating societies is cause for rejoicing. The receipts from each of the larger of these societies for the year, including gifts for special objects, were as follows:—

Woman's Board of Missions, Boston	$152,260.90
Woman's Board of the Interior	111,308.91
Woman's Board of the Pacific	20,216.22
Canada Congregational Foreign Missionary Society	4,576.69
Methodist Protestant Women's Society	1,075.00

There are several other important organizations rendering valuable aid. The loyalty of the constituency of all these societies to their several bodies is equaled by the heartiness of their coöperation with the American Board in the one great work.

Legacies

Following the plan adopted in connection with the Twentieth Century Fund in the use of legacies, the amount available for the year has been determined as follows:—

The Twentieth Century Fund balance September 1, 1909, was	$271,136.29
The income for the year was	9,916.10
The legacy receipts for the year, as acknowledged in the *Missionary Herald*, were	128,643.74
Total	$409,696.13

One-third of this amount, or $136,565.37, was available for use as legacies. If from this amount be deducted the sum of what was actually received and acknowledged in the *Missionary Herald* as legacies from month to month, it will be seen that only $7,921.63 was taken from the Twentieth Century Fund,

which was less than the income of the fund, and which leaves the fund at $273,130.76, or $1,994.47 more than it was a year ago.

Gifts from Churches and Individuals

In looking at the sources of supply, perhaps the most important analysis which can be made is by eliminating all other receipts than those which come to the Board's treasury from the gifts of churches and individuals for the general current work. In this view we leave out of account matured Conditional Gifts, receipts from Sunday schools, Young People's Societies of Christian Endeavor, receipts for special objects, and from the Woman's Boards, and the income of invested funds. Since the adoption of the Twentieth Century Plan for the equalization of legacies, we can look for no marked increase or decrease from this quarter as compared with the previous year within any twelve months. With the rapidly growing Conditional Gift funds there will probably be no marked decrease in the amount received from matured Conditional Gifts. The income from invested funds is comparatively an assured quantity. The receipts from the Woman's Boards can be reckoned upon to equal their appropriations, or the difference is charged to these Boards at the end of the year. For the prevention of debts or for any material advance in the work we must look, therefore, to gifts from churches and individuals. It is the amount of these gifts from month to month and from year to year which the Executive Officers and the Prudential Committee watch with eager interest. For these reasons the following table is important:

Gifts from churches and individuals for 1908	$302,538.39
Gifts from churches and individuals for 1909	287,703.98
Gifts from churches and individuals for 1910	341,703.65

The gain in the gifts from these sources in the past year was $53,999.67. This includes the generous response made during the last month of the year by many churches and individuals to the appeal of the Board. It reflects also the results from the Laymen's Missionary Movement and the more general adoption of the Apportionment Plan.

Conditional Gifts

The matured Conditional Gifts were $32,084.73 less than a year ago. They were, however, only $11,953 less than the average of the three previous years.

The Conditional Gifts received during the year were twenty-three in number, and amounted in all to $52,352.34. At the beginning of the year the Board held Conditional Gifts amounting to $713,663.78. If we add what was subsequently received we have a total sum of $766,016.12. Deducting $23,662.27 Conditional Gifts which matured during the year and which became available for the Board's work, we have remaining in these funds $742,353.85, a net increase over a year ago of $28,690.07. The Conditional Gift Funds show a constant growth, the new Conditional Gifts exceeding in the aggregate each year those which have matured. The plan provides during life to the donor of a Conditional Gift an assured income payable annually or semi-annually, with the assurance also that the principal will eventually be used for the support of the missionary work.

The Final Result

Although the increase in the expenditures for the year was $40,226.45, and although there was no material increase in receipts from legacies, and notwithstanding the shrinkage in the amount available from matured Conditional Gifts of $32,084, yet the further payment of the Joint Campaign pledges and the very large increase during the year, especially in the month of August, in contributions from churches and individuals made it possible to close the books with a debt of only $6,005.62.

The Record of the Past

The record of the past one hundred years in the Treasury Department would not be complete without mention of the names of the five men who in years gone by served the Board so faithfully as its Treasurers, and who brought such dignity and honor to the position which they occupied. These names are Samuel H. Walley, Jeremiah Evarts, Henry Hill, James M. Gordon, and Langdon S. Ward. These are nearly all familiar names. With the exception of the first Treasurer, Mr. Walley, who served but one year, the average term of service was over twenty years, and Mr. Hill and Mr. Ward each served at least thirty years.

Jeremiah Evarts was a lawyer and was one of the original founders of the Board, and it is fortunate that such a clear thinker and such an energetic and able man could have had the management of the department so early in its history. Much that is valuable in the present system is due to these men.

Noteworthy also have been the services of the distinguished men who have served from time to time as members of the Finance Committee and who have given freely of their time and strength in the work of this committee.

From the first year's receipts of less than $1,000 the annual income has grown to nearly $1,000,000. One of the first donations to the Board of which we have record was $1.25 from two widows in Dorchester, Mass., and the first legacy actually paid in was $500 from a servant girl in New Hampshire. The first large legacy to be received also came from a woman, a bequest of $30,000, and it was really this legacy which brought to the attention of many people this new and startling enterprise, the missionary work of the American Board, and made its plans seem more practicable and commanding. These initial bequests undoubtedly inspired many of the gifts which followed, and the growth in receipts from legacies has become a great factor in making the annual income of the Board, especially under the plan of the Twentieth Century Fund, a dependable quantity.

Since the beginning the total receipts for the work as recorded in the Treasury Department have been $40,161,789.43. Individual gifts have been received in sums from a few cents to more than $100,000. Once at the close of a year when debt was impending there came a single gift of $49,000, and once a gift from an entirely unknown source of $10,000. Among the larger legacies may be mentioned one of $1,400,000, another of $600,000, and still another of about $400,000.

We should be justified in adding to the $40,161,789.43 the receipts for the work from native sources, which, going back only twenty-two years and

incompletely tabulated, amount to $3,349,177, and which lift the total of gifts at home and abroad to more than $43,500,000; but even this amount does not include the gifts from native sources prior to 1888, and many sums which have been privately transmitted for the work, gifts of houses and lands in the mission fields, grants from governments, and large sums of money sent direct to the missions from England, France, and Germany. Neither does it include literally millions of dollars donated for the relief of sufferers in times of famine or pestilence, or to succor survivors of wars and massacres; for at such times it is a fine tribute to our missionaries that they are the first who are chosen by governments and individuals as the agents for such benefactions. These sums together make a vast, immeasurable stream of benevolence, for which the American Board has been the channel, flowing forth to bless and to uplift mankind.

These statements, wonderful as they are, do not begin to tell the story. The sacrifice and the loving devotion represented here could never be told. The record of these gifts is with Him, our Master and Redeemer, who all through these hundred years has stood over against the treasury.